

Chapter 1

"Post centum viginti annos patebo"

(after 120 years I shall open)

During the hundred and twenty years of its existence, the history of our Society has exercised the minds of many learned fratres as well as writers of works dealing with Occultism, Alchemy and kindred esoteric subjects. Except in the case of an outstanding few, such works have tended to perpetuate the errors of earlier writers, whilst those which have been the result of painstaking, clinical research are often not available in all College libraries. In the present work, it is intended to record not only the known and documented evolutionary pattern by which our Society has developed, but also to consider any evidence of the existence of an earlier Society, as well as investigating the possible authorship of what may be considered the 'Foundation Stones' of Rosicrucianism, the ***Fama Fraternitatis*** and the ***Confessio Fraternitatis*** together with that remarkable work, ***The Chemical Marriage of Christian Rosencreutz***, the first two being still part of the syllabus recommended to all fratres.

It is also timely that we should make known, as far as space permits, what fratres have achieved, not merely numerically but philosophically, and relate this to the original aims of the Society. The breadth of the range of subject matter contained in the papers submitted by fratres over the period gives a remarkable insight into their catholic interests, whilst the studious approach is evidenced from their deep research into the philosophical, spiritual and esoteric aspects. This history would be incomplete if the opportunity was not grasped to pay tribute to a few of the erudite and distinguished fratres who have given

so generously of their scholarship, experience and enthusiasm in promoting the establishment and the continuing expansion of the S.R.I.A.

The *Fama* and the *Confessio* are fundamental to Rosicrucian thought as they pronounce fundamental truths which are as real today as when they were first written, showing a welding of spiritual and humanist ideas essential to improving man as an individual and society as a whole: the microcosm within the macrocosm.

They appeared on the European scene at a period when in every sphere new ideas were being propagated, as they expressed anti-Papal views, they evinced much hostility in some quarters and enthusiastic support in others.

The first edition of the *Fama* was published at Cassel, in eastern Germany, in 1614, and as it has, as a tailpiece, a reply from one Adam Haselmayer who states that he had seen the manuscript in the Tyrol in 1610, it seems probable that several copies of the original manuscript had been circulating for some years, one being known in Vienna.

All the early editions of the *Fama* were in German and, from the second onwards, included the *Confessio*. New editions, containing both the *Fama* and the *Confessio*, continued to be published in various towns, including Danzig and Amsterdam, and there was a Dutch translation produced in 1615. In all editions, the subject matter appears to have been reproduced with few errors, with the later editions being embellished with the inclusion of other tracts, some from self-styled members of the Fraternity of the R.C. Although obviously a popular subject, no editions were produced after 1617. The various editions have been carefully evaluated by

Frater F. N. Pryce in his Introduction to *The Fame and Confession of the Fraternity of R.C.*, Thomas Vaughan's English translation of 1652, published by S.R.I.A. in 1923, from which all quotations in this History are taken.

The *Fama* relates the life story of the ostensible Founder of the Fraternity, Christian Rosencreutz and, while it would be inappropriate to include the whole here, certain portions are quoted so that they may be discussed at greater length. For ease of reading, minor adjustments have been made, as well as the correction of the translation errors noted by Frater Pryce, the more acceptable translation being shown in square brackets.

The *Fama* opens with a general preamble denouncing the general state of the world and proclaiming that hope rests only in God, through Jesus Christ, *'but he hath also made manifest unto us many wonderful, and never-heretoforeseen, Works and Creatures of Nature, and moreover hath raised men, imbued with great wisdom, which might partly renew and reduce all Arts (in this our Age spotted and imperfect) to perfection; so that finally Man might thereby understand his own Nobleness and Worth, and why he is called Microcosmus, and how far his knowledge extendeth into Nature.'* It continues, saying that if the scoffers would unite with the learned, *'... they might out of all those things which in this our Age God doth so richly bestow upon us, collect Librum Naturae, or a perfect method of all Arts: but such is their opposition, that they still keep, and are loathe to leave the old course, esteeming Porphiry [Popery], Aristotle, and Galen, yea and that which hath but a meer [mere] show of learning, more then the clear and manifested Light and Truth; who if they were now living, with much joy would leave their erroneous Doctrines.'*

In the above quotation, the name 'Porphiry' appears in the Vaughan translation, although the German texts read 'the Pope' and the earlier Lindsay translation 'Popery'. It would seem more rational to assume that 'porphiry' is a mis-spelling of Porphyry – a Greek Philosopher of Tyre (d. AD 388). This would make the clause far clearer as it then cites three famous Greek philosophers. Porphyry, a contemporary of Aristotle, was a Platonist who also studied under Plotinus and, according to the ancients, excelled all his contemporaries in his knowledge of history, mathematics, music and philosophy. Among his many works was one which contained a closely argued case against the religion of Christ, making him the greatest enemy of the Christian Church. Many of the Fathers of the early Church exercised their minds and pens in rebutting his arguments.

'To such an intent of a general Reformation, the most godly and highly illuminated Father, our Brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of Noble Parents) in the fifth year of his age was placed in a Cloyster, where he had learned indifferently [i.e. equally] the Greek and Latin tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a Brother, P.A.L. who had determined to go to the Holy Land.

'Although this brother dyed [died] in Ciprus, and so never came to Jerusalem, yet our brother C.R. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there,

and by his skill in Physick he obtained much favour with the Turks: In the mean time he became by chance acquainted with the Wise men of Damascus in Arabia, and beheld what great Wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble Spirit of Brother C.R. so stirred up, that Jerusalem was not so much now in his mind as Damascus; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damascus; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution.'

It was not unusual at this period for men to make long journeys either from curiosity about foreign countries, for commercial gain or as a pilgrimage, but it is strange for a youth of this age to be travelling in such a manner and also to have sufficient funds to pay for such a journey. That he was intrigued with the study of medicine is very apparent, as he used his skill in Cyprus after brother P.A.L.'s death, but the phrase "how Nature was discovered unto them" would seem to imply that brother C.R. was studying in some depth, not only the usual medicines of the time but, possibly, also making use of astrology and other esoteric practices we know were being used by Syrians at that period.

At Damascus, at that time, there were many skilled physicians whose fame had spread throughout Europe. From the passage just quoted, it is not entirely clear whether brother C.R. went direct to Damascus, for the name 'Damasco' is first given and no such place has been identified. What is clear is that he was welcomed by the wise men in a

quite remarkable fashion. For a mere boy of sixteen to be accepted by the sages of Damascus as an equal is extraordinary; that they were prepared to share their own secrets with him is amazing, particularly as they were Moslems, and he a Christian. *'There the Wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected, they called him by his name, ...'*

After this three-year stay, he made his way across the Arabian desert to Egypt. Here, he does not seem to have been at ease and did not stay long, *'but only took better notice there of the Plants and Creatures.'* From Egypt, as directed by the Arabians, he made his way to that ancient seat of learning, Fez. This voyage must have been long and hazardous, yet it is passed-off in a mere sentence. To his great joy, he found that there was a constant interchange of information between Fez and Damascus, a situation which he considered should be effected by wise men throughout the world. It is here that we find the first mention of the Kabbala and, that though the wise men of Fez were skilful in the art, yet their magic was not altogether pure also that, *'...their Cabala was defiled with their Religion.'* It is from this that we can assume that brother C.R. had, by now, studied the whole spectrum of the healer's art: Astrology, Mathematics, Botany and Alchemy, together with Magic and the teachings of the Kabbala.

From Fez, he journeyed to Spain, where he found that their learning had become stagnant and, when he attempted to introduce broader concepts, failed to overcome their prejudices. Frustrated, he returned to Germany where, *'although he could have bragged with his Art, but specially of the transmutations of Metals; yet did he esteem more Heaven, and the Citizens thereof, Man, then all vain glory and pomp.'*

To sum up what this remarkable twenty-year-old had achieved during his travels: he had perfected his Latin, learned Arabic and gained a reputation as a physician. That he had acquired a knowledge of alchemy is quite natural, as it was then part of therapeutic medicine, yet his studies must have taken him far deeper than the mere commercial exploitation of the transmutation of metals, which he denounced. In the more esoteric subjects, we find that he is not only acquainted with the Arabic teachings, and has a deep knowledge of the Kabbala, but could also discriminate between the different forms of magic. It would seem probable that such knowledge, together with his experiences in travel, enabled him to synthesize a philosophy embracing Islam and Judaism whilst still remaining a staunch Christian. Such experience also gave him an intimate knowledge of the medical practices then being employed in several countries and, more important to us, produced in him the embryonic concept of a fraternity which could dedicate itself to good works, particularly the healing of the sick, without thought of material gain.

The next five years were spent in reconsidering all that he had learned and we are informed that he applied himself to mathematics and the making of instruments. At this period it was normal for both doctors and alchemists to design and make the instruments they required for their researches. The narrative also mentions machines, mirrors and lenses, again an area of known research at this time and all carried out in the pursuit of higher learning. In the case of brother C.R. this must be considered the period of incubation which was to produce the vision of a fraternity committed wholly to learning and good works.

‘After five years came again into his mind the wished for Reformation; and in regard he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom, he undertook, with some few adjoynd with him, to attempt the same: wherefore he desired to that end, to have out of his first Cloyster (to the which he bare a great affection) three of his Brethren, Brother G.V. Brother J.A. and Brother J.O., who besides that, they had some more knowledge in the Arts, then at that time many others had, he did binde those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial Revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rosie Cross; first, by four persons onely, and by them was made the Magical Language and writing, with a large Dictionary, which we yet dayly use to Gods praise and glory, and do finde great wisdom therein; they made also the first part of the Book M: but in respect that that labor was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called Sancti Spiritus) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C. his deceased fathers brothers son, brother B. a skilful Painter, G. [German texts read G.G.] and P.D. their Secretary, all Germaines except J.A., so in

all they were eight in number, all bachelors and of vowed virginity, by those was collected a book or volumn of all that which man can desire, wish, or hope for.'

The above passage sheds considerable light on the first years of the Fraternity and implies that all the knowledge acquired by brother C.R. during his travels had been largely committed to paper for the benefit of future brethren, and that all the machines, instruments and scientific equipment used for alchemical and scientific research had been accommodated in the house *Sancti Spiritus*; also, that during this period, brother C.R. had been assisted by at least three others. These assistants had been carefully chosen, not only for their academic potential, but also that their lives approached the sacerdotal in their bachelor virginity. Yet, despite all the rigours of a near-monastic existence, they were able to treat the sick in increasing numbers. The fact that the society was here called the Fraternity of the Rosie Cross is of particular interest, and perhaps this is an opportune time to discuss the variants of the name in greater detail.

The name given at the head of the *Fama* is **'The Fraternity of the Most Laudable Order of the Rosy Cross'** yet in the body of the text it appears as Rosie Cross while later in the narrative our Founder is referred to as Fra. R.C. and Fra. C.R.C. In the last two cases it would seem that the name Rosencreutz has been split into the two component parts which, being translated, gives us Rose Cross. It may be noted that The Red or Rose (or Rosy, Rosie) Cross has had long and close associations with heraldry and chivalry. In Freemasonry, we find that in the 17th century, masons are called 'brethren of the Rosie Cross' and the 'Ancient Brotherhood of the Rosy

Cross', whilst in the modern Christian Masonic Orders, 'Rose Croix', 'Knight of the Rosy Cross' and 'Rosicrucian Knight' will be familiar to many fratres. In some Orders, the Red Cross is associated with the Red Rose to symbolise our Redeemer. In mediaeval alchemy, where all elements were invested with a mystico-philosophical influence, the Ros signified 'dew', the most profound element in mystical alchemy: whilst the Cross represented Light.

Without attempting to posit a specific theory of the actual history of these variations of name, it does seem apparent that the Red or Rose Cross, particularly when associated with the Red Rose, represents the acme of perfection in symbolism. It is possible that two streams of mystic symbolism became joined within the Fraternity, the chivalry of Christian knighthood and the mystico-philosophic searchings of the alchemists. The name Rosicrucian has, over the centuries, acquired a specific meaning for one who is searching over the broad field of ancient sciences and religions to postulate a philosophy which can be contained in a Christian belief; a philosophy which has always had as its core the concept of the 'microcosm within the macrocosm'. Perhaps we can now return to our consideration of the *Fama*.

The Rule of this small community is concise, practical and well-suited to a membership scattered widely throughout Europe:-

1. That none profess any other thing than to cure the sick, and that gratis.
2. None of the Posterity should be constrained to wear one certain kind of habit, but follow the custom of the Country.
3. That every year upon day C. they should meet at the house *Sancti Spiritus*, or write the cause of his absence.

4. Every brother should look about for a worthy person who, after his decease, might succeed him.
5. The word R.C. should be their seal, mark and character.
6. The Fraternity should remain secret for one hundred years.

It is curious that, with one exception, there is no mention of money or of any revenue throughout the whole *Fama*, and one is led to assume that the brethren, when travelling abroad, lodged with a patron, who might be a nobleman or wealthy merchant. Evidence that such an arrangement may have been used is shown when the death of a brother is recorded. Bro. J.O., the most senior of the original brethren, was, '*... well learned in the Cabala, as his Book called H. witnesseth: In England he is much spoken of, and chiefly because he had cured a young Earl of Norfolk of the Leprosie.*' To give such treatment he would normally have been a part of the household and have remained as such as long as he wished.

The only mention of money comes when a young brother, having served his noviciate, is preparing to set off on his mission, '*... being for that purpose sufficiently provided with Fortunatus purse.*' - a reference to the legendary mediaeval German hero who possessed an inexhaustible purse.

Of the original eight fratres, two were to remain with the Founder at the house *Sancti Spiritus* while the others travelled into foreign countries, and it is implied that this system had been in operation from c.1400. It seems possible that these originals formed an 'Inner Circle', the whole secrets of the Fraternity being made clear to them, and they would be the

brethren who would attempt to make the annual pilgrimage back to the house *Sancti Spiritus*.

In the matter of having their own seal, mark or character, this was very typical of the period as secret societies and some guilds are known to have used this means of authenticating their letters and documents.

The vow to keep the Brotherhood secret for a period of one hundred years seems to have been achieved until the publication of the *Fama* in 1614.

When Brother C.R. was about 72 years old, c.1450, and possibly as a result of the death of Brother J.O. mentioned earlier, the remaining members of the 'Inner Circle' were gathered together at the house *Sancti Spiritus* to begin work on a vault which was to become the tomb of the Founder and, like the graves of other brethren, this was to remain secret and unmarked. As recounted in the *Fama* the vault was only found accidentally by a Frater of the 'third row of succession', i.e. the third 'generation' of the 'Inner Circle' who would not have known any of the original eight. It was found because the frater, having been trained as an Architect, wished to make an alteration in the building.

"In such renewing he lighted upon the memorial Table which was cast of brasse, and containeth all the names of the brethren, with some few other things; this he would transfer in another more fitting vault: for where or when Fra: R.C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this Table stuck a great naile somewhat strong, so that when he was with force drawn out, he took with him an indifferent big stone out of the thin wall, or plaistering of the hidden door, and so,

unlooked for uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great letters,

Post 120 annos patebo...

('After 120 years I shall open')

The next morning they opened the door revealing a vault of seven sides, each side measuring five feet wide and eight feet in height, the roof forming seven triangles, the floor being divided into the same number. In the centre of the floor was a round altar on which was a round plate of brass inscribed around its circumference:

A.C.R.C. Hoc universi compendium unius [should be 'vivus'] **mihi sepulchrum feci**

'This compendium of the Universe I made in my lifetime to be my tomb'.

Around the first circle on the plate was engraven,

"Jesus mihi omnia" ['Jesus is my all.']

The plate was further engraved with four circles, one in each quadrant, each circle containing one of the four beasts of the Revelation of St. John; a Man, a Lion, an Ox and an Eagle. The circumscriptions around the four circles were:

Nequaquam vacuum	A vacuum exists nowhere
Legis Jugum	The Yoke of the Law
Libertas Evangelii	The Liberty of the Gospel
Dei gloria intacta	The whole glory of God."

The shape and contents of the vault are of practical and symbolic significance, yet the paucity of the description poses further questions. Its form of seven sides is unusual, possibly unique for the period. Symbolically, the number seven has been respected by all the major religions, representing, in most, the number of completion. To the ancients, it represented the five Wandering Planets together with the Sun and Moon; seven is made up of the number three representing the heavens and four, the earth, thus becoming the number of the universe, the macrocosm. The number five represents man, the microcosm; in Pythagorean philosophy it represents the marriage of heaven and earth - Light. To the Christian, the number eight represents regeneration and rebirth symbolised by the font, which is usually octagonal. It is in these terms that the deep significance of the measurements of the vault can be appreciated.

Each side of the vault was divided into ten squares and contained several figures and sentences. In this context, it would not be stretching the imagination too far to suggest that zodiacal and alchemical signs were indicated. The roof, we are told: *'... was enlightened with another sun, which had learned this from the Sun, and was situated in the upper part in the Center of the sieling.'* This may be similar to other ever-burning lamps mentioned in several legends. A full description of the floor would have added much to our knowledge but we are only told: *'... but because therein is discribed the power and rule of the inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world.'* One is prompted to wonder if the floor contained the zodiac. The chests or cupboards around the walls contained:

'looking-glasses of divers virtues ... little bells, burning lamps, & chiefly wonderful artificial Songs [possibly anthems]: generally all done to that end, that if it should happen after many hundred years, the Order or Fraternity should come to nothing, they might by this onely vault be restored again.' They also found the *'Vocabular of Theoph: Par. Ho.'*, and a copy of his **Itinerarium** and **vitam**. The two latter discoveries have always puzzled researchers and, together with an earlier reference (not yet quoted), have caused scholars to doubt the authenticity of the *Fama* as a whole. This earlier reference reads as follows:

"Such a one likewise hath Theophrastus been in Vocation and Callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the Book M: whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of his Knowledge and Understanding he had of Nature. And therefore in his writing he rather mocked these busie bodies, and doth not show them altogether what he was: yet nevertheless there is found with him well grounded the aforenamed Harmonia, which without doubt he had imparted to the Learned, if he had not found them rather worthy of subtil vexation, then to be instructed in greater Arts and Sciences; he then with a free and careless life lost his time, and left unto the World their foolish pleasures'.

Both of these quotations imply that Theophrastus actually knew brother C.R., yet he was born seven years after the reputed death of the Founder. His full name was Theophrastus Bombastus ab Hohenheim,

and shortly after qualifying as a doctor he adopted the epithet 'Paracelsus' by which he is now commonly known. It would be preferable to delay further discussion on this aspect until a later section.

Returning to the vault, we are now informed that the brass plate was removed *'and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all the Ornaments and Attires; in his hand he held a parchment book, called T. the which next unto the Bible, is our greatest treasure, which ought [not lightly] to be delivered to the censure of the world.'* The words 'not lightly' are missing from the Vaughan translation. *'At the end of this book standeth this following Elogium:*

A grain buried in the heart of Jesus.

C. Ros. C. sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life. In his journeys through Arabia and Africa he collected a treasure surpassing that of Kings and Emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up his compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he

rendered up his illuminated soul to God his Creator. A beloved Father, an affectionate Brother, a faithful Teacher, a loyal Friend, he was hidden here by his disciples for 120 years'.

Underneath this portion are subscribed the initials of eight fratres, each giving their particular appointment:

1. Fra: I.A. by the choice of Frater C.H., head of the fraternity.
2. Fr: G.V. M.P.C.
3. Fra: R.C. Iunior haeres S. Spiritus.
4. Fra: B.M. P.A. Pictor & Architectus.
5. Fr: G.G. M.P.I. Cabalista.

Second Circle

1. Fr: P.A. Successor, Fra. J.O. Mathematicus.
2. Fra: A. Successor Fra. P.D.
3. Fra: R. Successor patris C.R.C. cum Christo triumphantis.'

This possibly indicates that on this important occasion there had been a gathering of all the senior fratres, perhaps to establish the succession. The portion ends with the following:

'Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.'

[We are born from God, we die in Jesus, we live again through the Holy Ghost.]

Finally the fratres closed the tomb, replaced the brass plate, shut and sealed the door, and departed separately, '*... and left the natural heirs in possession of our Jewels.*'

There is a final assertion that the fratres are true Christians: '*Also we use two Sacraments, as they are instituted with all **Formes** and **Ceremonies** of the first*

renewed Church.’, and that they ‘...acknowledge the **Roman Empire** and the **Quartam Monarchiam** for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts, to other godly learned men;’

There follows a discourse on the evils of gold-making, which they abhor, and continues by stating that the *Fama* and *Confessio* have been written in five languages so that all men may read them by which, if they make reply, such replies will be delivered to the Fraternity, but that their building shall remain secret and hidden from the wicked world.

The *Confessio* originally appeared in Latin and was probably directed to a more learned audience than the *Fama*. In it are developed the theses of the *Fama* in philosophy and theology, but there is a more open antagonism towards the Pope. Its Preface states:-

‘...As we do now altogether securely, freely, and without any hurt call the Pope of Rome Antichrist, the which heretofore was held for a deadly sin, and such in all Countries were put to death for it. So we know certainly, that the time shal likewise come, that that which we yet keep in secret, we shal openly, freely, and with a loud voice publish and confess it before al the world; ...’

Throughout this work, there appears a greater sense of urgency regarding the deplorable state of the world. The message is clear that the world is falling into decay but that, before the end, there will be a great change which will draw people back to the purity of the time of Adam in Paradise. There is a fervent exhortation to join the Brotherhood and share in the vast store of knowledge available, but that this would not be made known to false

hypocrites. 'We could here relate and declare what all the time, from the year of our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the World these one hundred six years of his life, which he hath left to our Brethren and us after his decease to peruse: But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time.'

A strangely apocalyptic and prophetic underlying theme seems to persist, implying that great things were about to happen in Europe. There was the potential of a strong Protestant alliance which would threaten the power of the Hapsburgs, as well as the Papacy. These portents were even forth-coming in the astronomical sphere, for Kepler considered that new stars appearing in the constellations of Serpentarius and Cygnus heralded great religious and political changes. Such were mentioned in the *Confessio*, '*...which signifie and give themselves known to everyone, that they are powerful **Signacula** of great weighty matters.*' And later, '*So that like as the **Mathematician** or **Astronomer** can long before see and know the Eclipses which are to come, so we may verily foreknow and foresee the darkness of Obscurations of the Church, and how long they shall last:*' And again, they call attention to the power of the Hapsburgs: '*But we must also let you understand that there are yet some **Eagles Feathers** in our way, the which do hinder our purpose.*'

Such, then, is the underlying theme of the *Confessio* which, by many, has been considered only as the murmurings of a small bigoted few yet, at this time, it forecast, using a combination of Hermetic-Cabalistic learning, Alchemy and Astrology, the Thirty-Years war which resulted in the defeat of the

Protestant alliance, the mass executions in Bohemia and the suppression of the Bohemian Church.

Turning now to *The Chemical Wedding of Christian Rosencreutz*, we find that, while the *Fama* and the *Confessio* may be considered either as true or as allegorical, *The Chemical Wedding* must be accepted as an allegory, which was possibly conceived out of historical events and embellished to prove an idealistic conclusion. A young man, after several trials, attains chivalric knighthood: in some ways similar to Bunyan's *Pilgrim's Progress*. We do, however, know something of the possible author, Johann Valentin Andreæ (1586-1654) who will be discussed in more detail later. It has been said that *The Chemical Wedding* was Andreæ's first work when he was sixteen, and that it was radically altered before its publication in 1616, when it had become a work of profound esoteric significance, completing the trilogy of Rosicrucian works that appeared in three successive years.

The Chemical Wedding is superficially an extravaganza which envelopes a Royal marriage perhaps based on the wedding between Princess Elizabeth, the daughter of James I of England, and Frederick, Elector Palatine, which was to crown the alliance of Protestant Princes and so produce a general Reformation throughout Europe. Christian Rosencreutz is depicted progressing towards Rosicrucian knighthood through seven days of 'trials', and it is the latter which are of more interest in this context.

The seven days into which the text is divided commence on Easter Eve with Christian Rosencreutz preparing himself by prayer and meditation for his Easter Communion. His prayers are interrupted by

an imaginary storm, from which emerges a glorious vision which has all the attributes of the mythological Fame - the golden trumpet and her wings covered with eyes, surely a covert allusion to the clarion call of the *Fama*. C.R. receives a letter from Fame inviting him to a Royal Wedding, which he hastens to accept. He dons a white coat and puts a blood-red ribbon crossways over his shoulders and adorns his hat with four red roses: the Red Cross and the Red Roses.

The second day, C.R. journeys idyllically through the beauties of Nature towards the castle and, on arrival, announces himself as "a brother of the Red-Rosie Cross" which obtains him admission. C.R. had to gain entry at a further two doors, the first being guarded by a roaring lion, the emblem of Ego or Self, which must be assuaged before inner tranquillity can be obtained. The castle itself was very splendid, some writers considering that the author was describing Heidelberg, the seat of the Elector Palatine and his wife Elizabeth - the 'Winter Queen'. Finally, he finds himself in a large room filled with people some of whom are boasting of their learning, one stating that he can hear the movements of the spheres, another that he could see Plato's Ideas, while yet another that he could count the atoms of Democritus. All noise is quelled by a sweet string orchestra, and then a Virgin announces that the Bride and Bridegroom are approaching.

On the third day, which started fair and bright, all the individuals, including several Emperors, are weighed. C.R. makes himself very humble in such company and when called-up he is amazed when the pages, looking at the roses in his hat, shout: "THAT'S HE". There follows a grand banquet at which all the guests are presented with the insignia of the Orders of the Golden Fleece and of the Flying Lion;

the ceremonies to be performed later. Then follows an exploratory tour of the castle rooms where finally he arrives at a room where the Queen is receiving. In all the previous rooms there were many beautiful pictures and curious works, including a clockwork model of the heavens and a globe of the world. Such artefacts are typical of the Elector Palatine's interest in the arts, the sciences and the occult. In the Queen's room there are only a few little prayer books.

The fourth day finds C.R. inspecting the spacious grounds; he finds a statue of a lion which, instead of holding the usual sword, carries a tablet inscribed HERMES PRINCEPS. Later, there is an outdoor theatrical performance so popular during the period, the seven-act play covering the finding of a baby on the seashore with a letter stating that the king of the Moors has seized the girl's kingdom; the old king takes care of her but she is twice seized by the Moors and twice rescued by the king's son. The inevitable marriage is envisaged but cannot take place until the 'wicked priest' is removed. Such plays contain a wealth of symbolism besides the more obvious 'good prevailing over evil' theme. The day finishes in a macabre fashion with all the guests returning to the castle, which is plunged into darkness and silence. Into this gloomy atmosphere are brought six coffins and six men, the men are then beheaded and their corpses are placed in the coffins. We are informed that the corpses will be brought back to life the next day.

The fifth day is occupied exploring the underground chambers of the castle where they find a secret vault which contains a tomb. Here we have retailed a typical 'secret vault' legend, of which

several were known to have been current at this period. It seems possible that this vault is a replica of that described in the *Fama*, being lighted by huge carbuncles [in Christian symbolism the carbuncle is a symbol of Christ's Passion] and adorned with strange images and signs.

On the sixth day, C.R. and the other guests are engaged in alchemy, using all the paraphernalia of furnaces, utensils and apparatus to produce, finally, a bird, symbolically portraying transcendence or divine manifestation.

On the seventh day, the party is assembled on the seashore in preparation for leaving on twelve ships, each flying one sign of the zodiac. The Virgin informs them that they are now 'Knights of the Golden Stone'. They then ride back for the ceremony, C.R. riding next to the Emperor and both bearing "a snow-white ensign, with a Red Cross", C.R. still wearing his hat with the four Red Roses. They were installed as Knights and proceeded to a chapel where the ceremonies were ratified, with C.R. inscribing his name and motto on the roll of Knights:

*"And because everyone was there to write his
name, I writ thus,
Summa Scientia nihil Scire,
Fr. Christianus Rosencreutz,
Eques aurei Lapidis,
Anno 1459"*

As was pointed out earlier, much of the narrative is in praise of a wedding, and it should be noted that the Alchemical Wedding is an elemental fusing which can only be achieved by a spiritual union of opposites; sulphur and quicksilver, sun and moon,

king and queen. Such a metaphysical fusion must necessarily progress through certain defined processes and these are given, in a somewhat fanciful form, in the surroundings and activities through which Christian Rosencreutz passed during the seven days of his symbolic pilgrimage. These can be synthetized as:

1. Preparation: prayer and meditation; the white jacket with its Red Cross; the hat with the four Red Roses.
2. Overcoming dangers and difficulties to enter the castle, and observing humility in the presence of boastful learning.
3. The metaphysical weighing which, on recognition of the Red Rose symbol, produced a token knighthood. The marvellous collection of artefacts compared with the simplicity of the Queen's room with its little prayer books.
4. The play within a play and its moral that the wedding could not take place until 'the wicked priest' had been removed. The death scene with its promise of resurrection.
5. The finding of the vault with its tomb, symbolizing the period between death and resurrection.
6. The study of alchemy and the resultant mystical bird.
7. The culmination: the knight rides beside the Emperor both wearing white jackets with the Red Cross; the zodiacal implication and finally the church service.

Thus, the *Chemical Wedding* can be appreciated on various levels of understanding; as a fantasy romance, typical of the period; as man's pilgrimage towards Christian Knighthood; or man's Quest

towards the Eternal. In all cases, the question of Andreæ's authorship is irrelevant but, for the record, a brief survey of his life follows.

Andreæ, who was born in Herrenburg in 1586, received an excellent education at the hands of the Abbot of Konigsburg, becoming proficient in six languages, mathematics, Natural and Civil history and geography, without neglecting his professional study of Divinity. He later became a Lutheran pastor and, in his earlier years, is known to have been interested in esoteric subjects.

Andreæ undoubtedly had the learning requisite for the writing of the *Fama* and the *Confessio* and indeed is thought to have done so by some researchers. Professor J. H. Buhle in his essay entitled, "*On the Origin and Principal Events of the Orders of Rosicrucians and Freemasons*", (1803, abridged translation by De Quincey 1824), concludes that Andreæ was the author of both. Subsequent researchers have not all agreed. The main point against Buhle's theory is that, if both had been written by one man, they would have contained the same phraseology, fundamental ideas and nuances which together give a 'signature' to any author - this however is not the case. There is also the acceptance of Andreæ as a noted theologian and his subsequent preferment to high office in the Church which, if there had been any suggestion of his being involved with the Fraternity, could not have taken place. We are forced therefore to look elsewhere for the authors.

The claim that Paracelsus was the author has been promoted by several researchers on the basis of his name and books being mentioned in the *Fama*. It is argued that, as Paracelsus was not born until seven years after the date of the presumed death of our Founder, this places a grave doubt on the historicity of both documents as it would date them at a later period.

Paracelsus was born Theophrastus Bombastus von Hohenheim at Einsiedeleln, Switzerland in 1493, the son of an impoverished Swiss nobleman. He studied medicine at Basle and in Italy and Germany. A brilliant but irascible character, he took the epithet 'Paracelsus', implying that he was a greater man than Celsus, the renowned physician of ancient Rome. On taking up his first appointment as Professor at Basle, one of his first acts was to instruct his students to burn the accepted textbooks of the ancient authorities like Galen and Avicenna, thereby earning himself the opprobrium of his fellow practitioners who resented such revolutionary ideas from a twenty nine year-old.

He is considered to be the father of therapeutic medicine, his approach to healing being so radical that, at that time, it was thought to border on the magical, thereby implying wizardry. His treatments embraced the whole gamut of the sciences; alchemy, astrology, theology and physic, thus treating the whole man and not just the specific ailment. He subscribed to the Neo-platonic concept that man was an integral part of the macrocosm.

His choler and excesses were ultimately the cause of his being virtually driven out of Basle and, for the next fourteen years, he became an itinerant physician travelling around Europe. It was during this period that he wrote copiously, but most of his written works were only published after his death and today enjoy a far greater respect than when they first appeared.

That he was one of the most remarkable men of his age cannot be disputed, yet he was unjustly branded as a charlatan. In medicine and chemistry he projected a new viewpoint; in the more recondite field of occultism and metaphysics he added a new dimension to European thinking. There is, however,

no direct evidence that he was the author of the *Fama* or the *Confessio* or even that he was a Rosicrucian.

Two remarkable Englishmen living in this period must be considered, yet again there is no actual evidence: Dr. John Dee (1527 - 1608) and Sir Francis Bacon, Lord Verulam (1561 - 1628). Both men lived in an England which was flowering under the most brilliant of her monarchs, who demanded of men that they should give the impossible in both bravery and learning, and whose intuitive sense had been honed by the dangers of her early years. Dee was Elizabeth's confidant, Bacon fell from grace only to rise again to the highest office of State under James the First.

Dr. John Dee, mathematician, alchemist, geographer, astronomer, astrologer, spiritualist and mystic; a man who combined the traditional learning of the West with the exciting new concepts so recently brought from the Near East and now being translated into Latin; a man capable of encompassing and synthesizing all this knowledge to produce within himself, by distillation, a pansophy of both the exoteric and the esoteric within a Protestant envelope. A man who talked with angels and recorded it in detail. A man who may have been privy to the secrets of many of the Protestant rulers in Europe. A man of such stature is difficult to capture in mere words.

Dee was born in London, the son of a minor official at the Court of Henry VIII, educated at the Chantry School, Chelmsford and, at the age of fifteen admitted to St. John's College, Cambridge. He took his B.A. three years later, after "working eighteen hours a day"; he then progressed to be appointed as one of

the first Fellows of the newly-founded Trinity College, where he later became Reader in Greek. Here he gathered around himself a small coterie of the finest brains of the period, headed by Philip Sidney. It was here that he began a serious study of the heavens, recording all his observations. To this he was soon to add a deep study of geography which led him to visit the famous geographer, Gerald Mercator, who presented him with two globes. Returning to Cambridge, he took his M.A. degree and forthwith took up an appointment at Louvain where it is believed he was given a Doctorate. It was at Louvain that he really established his reputation for learning and scholarship, and again gathered a coterie of the finest talents. At Louvain, too, he first became acquainted with that enlightened monarch, the Emperor Rudolph II, and it is believed that during this period he first enunciated his theories on imperialistic mysticism which was to influence so many of the young European princes.

Dee's later journeys are related in Elias Ashmole's *Theatrum Chemicum Britannicum*, (1652). We find that Dee was well-known to many of the Protestant princes in Bohemia and the surrounding countries, and we see that he was in constant communication with Elizabeth of England and was very possibly an important member of her intelligence service. It was from these areas that the *Fama* and *Confessio* were later to emerge. Through his published works, Dee provides us with an intimate knowledge of his philosophy, particularly in the *Monas hieroglyphica* published in 1609 with a dedication to the Emperor Maximilian II. Here he states the fundamental axiom that the microcosm is an integral part of the macrocosm and, in bringing together all the various strands of the disciplines in which he was adept,

produces a true Christian philosophy enriched by many esoteric facets. He shows his *Monas* symbol of a cross surmounted by a circle through which passes a half circle representing the ultimate in his symbolism: the sun, the moon and the Christian Cross.

In Dee, we see a man whose mental powers were fully capable of conceiving a Fraternity which was absolutely Christian yet could absorb the best aspects from the Eastern philosophies.

Dee was involved deeply in international politics and was revered both by Elizabeth and the German princes, yet he could hardly be considered as a pawn of any of them. His Protestant views are undoubted, as he had passed through the fiery furnace of the English Mary's Court of the Star Chamber for corresponding with the Princess Elizabeth. He certainly is a suitable candidate for the authorship of the Manifestos, yet there is not the slightest suspicion of his ever having been a Rosicrucian; he may have held similar views but he was never accused of being, or was ever called, a Rosicrucian.

In Sir Francis Bacon, Lord Verulam, we have a character who, in many ways, was far removed from that of Dee. From birth he had lived at the very centre of the brilliant Court life of London, his father being Keeper of the Great Seal under Elizabeth, and he lived to the accession of Charles I. Even within such a galaxy of talents it is difficult to find any who approached his achievements; a man who combined the attributes of a brilliant lawyer and an extraordinary scientist whilst still remaining a philosopher-mystic - such was Bacon.

Much has been written about Bacon, but here we are only interested in whether he was a pre-*Fama* Rosicrucian and its possible author. There does not

seem to be any direct evidence to substantiate such a claim, yet, such was the stature of the man, that it has to be conceded that he had the ability and the knowledge to conceive such a work.

The son of Sir Nicholas Bacon, he was educated at Trinity College, Cambridge and later admitted to Gray's Inn. He was for three years attached to Sir Amyas Paulet, the English Ambassador in Paris, but there is no proof that he travelled further afield. Returning to London he was admitted a barrister and later became a Member of Parliament. Owing to his close connection with the powerful Cecils - he was nephew to Burghley - he could look forward to the highest office, but unfortunately he fell out of favour with Elizabeth, and his talents were only recognised later by James I, under whom he served as Lord Chancellor of England. His fall, on charges of bribery, corruption and malpractices, led to his imprisonment in the Tower and a fine of £40,000. His incarceration lasted only a few days and the fine was never demanded, which surely conveys the impression that the charges were politically inspired. He never held public office again.

His writings are amongst the most profound of that era, his legalistic mind endowing them with a clinical approach, whether the subject be historical or scientific, whilst the visionary nature of some show an uncanny precognition of machines and instruments two hundred years before they were invented. In 1605 he published his first classic, *The Advancement of Learning*, in which he covered all that was then known of the sciences, pointing out their deficiencies. This work was later republished in an enlarged form under the title, *De Augmentis Scientiarum*. These works naturally included medicine and, from the views he expresses, show him to be one of the greatest original thinkers in the art of

healing. In it, he denounces the many impostors who profess the art of alchemy and he advocates a reformed alchemy of natural magic, which he considers to be the true interpretation of Nature. "Nature", he wrote, "is the Book of God's Works, as the Bible is the Book of God's Word."

In his *Novum Organum* published in 1620, he propounded the 'New Method', that facts must be observed and collected before theorizing. This thesis overturned the methods of the ancients and, as a text-book, gradually replaced Aristotle's *Organum* which had been a revered authority for nearly two thousand years. In it he became prophetic in his realisation of the vast field still unknown to science. The Aphorisms and Axioms contained in this work bear resemblances to the *Axiomata* of our brother C.R.

What was his most significant work for us was published posthumously by his literary trustee, Dr. Rawley, who included it with his *Sylva Sylvarum*, as an unconsidered trifle, a mere work of fiction and that unfinished, a philosophical romance: *The New Atlantis*.

This work was far from being a work of fiction. It is a profound expression of how a perfect society would emerge with 'The Great Reformation'. It was probably inspired by Plato's dramatic account of the lost land of Atlantis which he recounted in the *Timaeus* and later developed at length in the *Critias* but, whereas Plato was retelling a story told to Solon by the Priests of Sais, Bacon was prophesying the New World - the Americas. Even Bacon's biographer, James Spedding, seems to have been too pragmatic to appreciate what the true message was when he wrote: "Among the works of fiction Bacon attempted, *The New Atlantis* is the most considerable, which

gives an additional interest to it and makes one regret that it was not finished according to the original plan. Had it proceeded to the end in the manner worthy of the beginning, it would have stood as a work of art among the most perfect compositions of its time." Anyone reading it today realises that it is incapable of completion.

Very briefly, *The New Atlantis* envisages a perfect society, with a secret purpose of interpreting Nature and of producing new arts and marvellous inventions for the benefit of mankind, under the name of *Solomon's House* or the *College of the Six Days work* – the ideal forum for the study of natural philosophy. In it he envisaged many aspects of life which, at that time, must have seemed pure fantasy, yet were to become fact in future ages. He wrote of the establishment of Botanical and Zoological Gardens for pleasure and for scientific research; of "continuing life in them (our bodies), though divers parts of them which you consider vital be perished and taken forth"; of trying poisons and other medicines as well as surgery and physic. Also prophesied are means of projecting light over long distances; of light being produced from "divers bodies", and of seeing objects afar off in the heavens and remote places. Even the special glasses are mentioned which describe our present microscope which would enable the study of small insects, and the specimens of urine and blood. He also describes microphones, megaphones, telephones and types of sound reproduction; new forms of gunpowder, capable of burning in water and unquenchable; and the aeroplane and the submarine are considered.

The *New Atlantis* was written between 1614-17, just before the *Novum Organum* and, as the latter propounded a new approach to scientific subjects, so the former conceives a new world being opened to

mankind, the macroscopic and the microscopic. The dating of this work being the same as that of the *Fama*, although giving us no direct evidence of the authorship of the latter, does confirm that thinking men throughout Europe were projecting the ideas for a general reformation which coincided with the religious Reformation. There can be no doubt that Bacon, like Dee, thought as a 'Rosicrucian', and both men were to influence those who were to follow.

A plagiarized version of the *New Atlantis* was written by John Heydon and published under the title of **The Holy Guide - An account of a Journey to the Land of the Rosicrucians** in 1662. Heydon denied that he was a Rosicrucian, although it has been suggested that the book was published to gain adherents to the cause. Much of the text has been copied from *The New Atlantis* save that the words Rosy Cross or Rosicrucian have been added or substituted at the appropriate places. The reason for Heydon's publication remains obscure, yet it does give us an indication that in 1662 someone was sufficiently interested to attempt a revival of, or the expansion of, a Rosicrucian group in England.

A number of other names have, from time to time, been put forward as the author of the first two Manifestos, Martin Luther, for instance, yet he had no visible attachment to the Fraternity and, if he did write them, the manuscripts must have lain fallow for over sixty years. The same may be said of the claim put forward in favour of John Tauler (c.1300-1361), the German mystic and author of *Theologia Germanica* published by Luther in 1518. Valentine Weigel, the celebrated mystic (1533-1580) was a Lutheran pastor in Saxony who left a number of manuscripts which showed that he was actually radically opposed to Lutheranism; some of these were

published about the same time as the first edition of the *Fama*. As these disavowed the sacraments and Weigel had no interest in the arts and sciences, they are at variance with the main thrust of the *Fama*, and Weigel can be discounted. Aegidius Gutmann, the theosophist, has been suggested mainly on the grounds that he was a pupil of Cornelius Agrippa, also Johann Arndt (1555-1621) a doctor, then Lutheran pastor, who published a number of mystical works. Joachim Jung (1587-1657) who attempted to found a *Fraternitas Rotae Celestis*, and whose main claim comes from a Secretary at the Court of Heidelberg in 1630 admitting that Jung was the author of the Sect of Rosicrucians and had written the *Fama*. There are several others whose credence is no better, and we are therefore left with the enigma which will remain until such time as more documentary evidence is found.

Frater Pryce, in his valuable preface to his book on the *Fama*, considers that it was not the work of highly educated men and that it was probably that of four or five authors. Such a suggestion gives support to the idea that it may have been written by the fratres of the 'Inner Circle', probably a few years before its publication. As is stated in the narrative, such men had no personal knowledge of brother C.R. or any of the founders, and that it may have therefore been recording an oral tradition. The *Confessio* is considered by Prof. Pryce to have come from a more highly educated hand and was directed towards an audience of higher intelligence.

Although we cannot identify the author, or authors, of the first two Manifestos, the brief biographical details of four of the most outstanding men of the period show clearly that, in the late 16th and early 17th centuries, there existed a perceptive feeling running through much of Europe and Britain

of a new concept of life, similar in some ways to that of Classical Greece, yet firmly yoked to the Lutheran Reformation which had already taken place in the Christian Church. This undercurrent, which seemed to be present in most classes, was demanding a 'sea-change' in secular affairs which would enable men to live a more moral life with greater material advantages.

Whether the *Fama* and *Confessio* were part of this social reformation is actually difficult to establish, but whatever may have been the root cause for the publication of the Manifestos we, as fratres, have to consider whether they are sound historically, for there was much contemporary correspondence about them which considered them a joke. Some fratres may consider them factually correct while others view them in the same light as the legends in many Orders in Freemasonry, as parables which clothe a moral teaching. To the latter they can express symbolism at different levels, the more esoteric being deeply satisfying to the more recondite mind. Whatever may be the viewpoint, they do represent an expression of an eternal wisdom which has flowed, overt or covert, through all ages: most certainly not just a Lutheran outburst in 17th century Germany. The pure flow continues still, shrouded in mysticism and clothed in symbolism, for the 'Sons of Desire' to drink during their quest for the golden light which is beyond price.

FOOTNOTES

1. The Initial Letters on the circumference of the brass plate on the round Altar in the Vault have given rise to some doubt. As depicted on page 12, the Vaughan translation gave them as A.C.R.C., without stating what these Initials

stood for. Some experts, Waite for example, reckon this to be a mis-print and that the Initials were A. G. R. C. - Ad Gloriam Roseae Crucis. A check with the first edition of the *Fama* (Cassel, 1614), in which all Latin was set in Italic (probably obtained from Italy) as opposed to Fraktur for the German, shows that Vaughan was correct.

*A.C.R.C. Hoc uniuersū compendium ui-
uiū mihi sepulchrum feri.*

Umb den ersien Keiff oder Xand her-
Umb flund :

IESVS mihi omnia,

In der mitten sein 4. Figuren im Cir-
ciel angeschlossen/ deren umbschrift seyn :

1. *Nequaquam Vacuum.*
2. *Legis iugum,*
3. *Libertas Euangelii,*
4. *DEI gloria intacta.*

2. The construction of the story of the *Chemical Wedding* leads one to suspect that it was the work of several students, among whom Andreæ was the leader.

Rosicrucians of the Renaissance and later years

It is frustrating that, by their very nature, the early history of most secret societies is obscure, the Fraternity of the Rosy Cross being no exception. Membership of the Fraternity has been claimed for numerous comparatively well-known 17th century personalities, yet the actual evidence is sadly lacking. Many of such were accepted as alchemists and students of the occult, and this can be proved: that they should be acknowledged as Rosicrucians is less certain. It is probably wiser to state that such men were believed to be Rosicrucians by virtue of their writings or because of the men with whom they were associated.

It must be stated at the outset that there is no documentary evidence of links between the Brotherhood of the *Fama* and the present S.R.I.A. There is, however, somewhat tenuous evidence that societies calling themselves Rosicrucians probably existed from the 17th century onwards; but whether they continued to profess the ideals set out in the *Fama* is problematical.

The account contained in the *Fama* leaves us in no doubt that the original intention of brother C.R. was that, of the eight originals he recruited, six should travel to foreign countries to disseminate the knowledge and precepts of the Fraternity, two staying behind to support him in his researches at the house *Sancti Spiritus*

The first documentary evidence of such dissemination is given in a paper appearing in *Ars Quatuor Coronatorum*, the Transactions of Quatuor Coronati Lodge, vol. V (1892) and entitled **The Rosicrucians in Denmark in 1484**. In it the writer quotes from an article appearing in *American Notes*

and Queries which researches the old Guild life of Europe quoting from *De Guildaren Historia*, Fortuyn 1834, that there was "established at Sleswic, Denmark, a Fraternity of Rosicrucians calling themselves *Fraternitatis Rosarii*." In a footnote in the latter book it is stated that this is quoted from an earlier work, *Terpager Ripae Cimbricae*. That such a fraternity should have been of such importance as to be given Guild status is of interest, as the early European Guilds cherished their unique position. Unfortunately nothing is known of their work or their organisation.

Possibly of far greater importance is an item appearing in A.Q.C. vol. VII (1894) entitled 'Rosicrucians'. This was further researched by Frater W.J.Songhurst, then Senior Substitute Magus of S.R.I.A., and later Supreme Magus. The resultant paper was presented at the Metropolitan College Study Group, and published as **Supplement No.II of Q.N.** of that College. In it is related that documents referring to Rosicrucians had been found in the Government Archives at The Hague. These concerned an inquiry into the activities of Rosicrucians in Holland dated 1624 and 1625. They are of particular interest to us as they represent the first evidence that Rosicrucians were actually meeting at that time, and it also gives us the official attitude of the Government towards secret societies in general.

The Courts of Justice at The Hague, having become aware of the existence of groups of Rosicrucians meeting in various places in Holland, investigation should be made into their practices. They therefore impounded all the books of the Fraternity, including a copy of the *Fama*, and set up

a commission of inquiry to which they appointed the Rector and three Professors of the University of Leyden, to investigate and report on these activities.

Their report states that the Fraternity not only used the Bible, but '*subject its decision to their own judgement*', even though they recommended its use to others; yet they considered that their most treasured possession was a copy of the *Fama*. This, they maintained, had been written, with Divine Revelation and Inspiration, by their Father C.R. The Fraternity admitted to following their '*Secret Philosophy*' which was derived from the Arabs, and also that they studied the Kabbala. They derived their great knowledge from the Book of Wisdom which had originally been given to Adam in Paradise and withdrawn after the Fall, only to be revealed again, by God's special grace, to Enoch, Moses, Solomon and Abraham.

The report goes on to condemn the Fraternity because '*... it is phantastic, superstitious and practises the magic arts; that it pursues philosophical delusions and phantasies; that it is full of deceit; caused convulsions in the State, and consequently should be opposed in time in Holland, inasmuch as it is prejudicial to both Church and State.*' It recommended that their members should be suitably punished.

It is interesting that the report does not cite a single instance where the Fraternity is shown to be involved in civil unrest, or that it actually preached heresy, neither does it mention any work being done by the brethren in the healing of the sick. Indeed, one is led to wonder why such an august body was necessary to report on what they term were, "...a sect full of vanity and appears on the edge of insanity..."

The resultant action by the Judiciary was to issue instructions to the Mayor and Councillors of Haarlem to '*keep a watchful eye on the proceedings of the Fraternity.*' It also informed them that the Fraternity held nocturnal meetings at the house of Michiel Pompen, Treasurer of the town of Dordrecht, and that one, Thorentius, was one of the principal members. Rather surprisingly, they state that they considered that the Fraternity emanated from Paris. It would seem that their most heinous crime was that they studied Arabic teachings. The report complains that they study the Kabbala which, together with the Arabic works, their Father C.R. brought with him when he returned from Africa. It would seem that the Haarlem Rosicrucians were continuing the studies as prescribed by the *Fama*, but that such esoteric ideas were repugnant to the theologians.

The mention of Paris is not, in fact, the first indication that Rosicrucians were meeting in France for, two years earlier than the Haarlem report, there appeared strange placards on the walls of Paris, one version reading as follows:-

"We, the deputies of our chief college of Brethren of the Rosy Cross, now sojourning, visible and invisible, in this city, do teach in the name of the Most High, towards whom the hearts of all Sages turn, every science, without either books, symbols or signs, and we speak in the language of the country in which we tarry, that we may extricate our fellow men from error and destruction."

These placards were exhibited only nine years after the publication of the *Fama* and this may give some point to the suggestion that the latter was published largely to encourage new members. Such a form of anonymous advertisement was to be used

subsequently in other countries. In some, potential candidates were encouraged to advertise their desire to become members, being assured that such information would find its way to the appropriate authority. Such secrecy was essential, even in England, as all such societies were considered clandestine. It was probably from this period that Rosicrucians were dubbed, 'The Invisibles' or 'The Invisible College'.

In the early 16th century, both Europe and England were beginning to feel the impact from the importation of the ancient knowledge from Asia, China and Egypt, and the fusion of Eastern and Western ideas was to have a profound effect on scientific thinking. Previously alchemy, which was an integral part of a doctor's training, had become debased by the charlatans who were engaged in dubious attempts to change base metals into gold. The new concepts now introduced invested all elements with a metaphysical aspect; thus Sulphur represented the Spirit, the masculine principle; while Quicksilver represented the Soul, the feminine principle. Together they were the basic generative forces of the universe.

The learned men who were attracted to the Rosicrucian approach to philosophy and scientific research sought to produce a Christian philosophy which transcended the traditional doctrines of the Church: most were Lutheran or Protestant. In this, they followed what must have been the basic concepts which emanated from the mind of Christian Rosencreutz.

One of the first of such men was far from being learned, as he was of humble birth with no great education. Jacob Boehme who was born in Dresden in 1575, was apprenticed to a shoemaker and later

set up on his own account. He was a visionary who was also deeply concerned with the study of Nature, observing it in all its forms.

This led him, after many years, to propound a philosophy which embraced all creation and revealed the true meaning of life. He envisaged the redemption of man through Christ, with the Holy Ghost being the true key of alchemy. He wrote on this theme in his **Aurora, the Day Spring, or the Dawning of Day in the East, or Morning Redness in the Rising Sun.** The following extract will, perhaps, give some indication of his mystico-alchemical thinking:

'By death and contrition of the agent in the patient, or vice-versa, the old life is finally crucified, and out of the crucifixion, by re-union of the principles of the law, the new life is elected; which life is very real and pure quintessence, the Mercury so much sought after, even the Elixir of Life, which needs only the corroborative virtue of Divine Light which it draws, in order to become the Living Gold of the philosophers, transmuting and multiplying the concrete form of that which in the dead metal we esteem.'

Boehme's premise was that all things were made of all things, a reactionary statement at that time, and that the art of healing was to add to, or subtract from, the body so that it might become once more whole. Today such a panacea would be considered quite reasonable - give the body what it is lacking, or take away the excess, and it will return to health. Add to such a philosophy a spiritual Christian dimension and it becomes remarkable.

The man who was to take these mystico-alchemical concepts to a far greater height, clothing them in the allegories of the ancient world, was a man of great learning and most probably a Rosicrucian - Michael Maier. Fortunately most of his books are still available to us, some in English translations.

Maier was born at Rendsburg in Holstein in 1568. He graduated at the University of Rostock as a Doctor of Medicine, and soon afterwards was appointed body-physician to the Emperor Rudolph II. This appointment proved very propitious, as the Emperor, himself a man of many talents and a genuine seeker after knowledge, surrounded himself with men learned in many branches of the arts and sciences; he also owned what was probably the finest library in Europe. It is reasonable to assume that Maier made full use of these facilities and, as his appointment was somewhat a sinecure, was able to travel widely and so pursue his studies into the more obscure branches of alchemy.

In 1612 the Emperor died, and Maier was free to travel to England, a visit of such importance that it will be dealt with in detail later. In 1619 he became physician to the Protestant Prince Maurice, Landgrave of Hesse, at whose capital, Cassel, the *Fama* was first published. To this prince he dedicated his **Verum inventum**, published in 1619 by Luca Jennis at Frankfurt. Maier did not stay long with the Landgrave for, after a year, we find him practising medicine in Magdeburg where he remained until his death, presumed to be c.1622.

Maier's writings range naturally from medicine and the study of Nature to ancient history and mythology. The latter was to lead him to his most esoteric contributions in which he clothed old allegories with mystic symbolism. Some of his works have been considered pure fantasy, yet the underlying theme

always shows his strict Lutheran views even when he used ancient heroes to portray subtle meanings. The works which specifically deal with the Brotherhood of the Rosy Cross are of especial interest, and *Silentio post Clamores* and the *Themis Aurea* may be considered at greater length.

The publication of the *Fama* produced a lively response, both tractates and books expressing widely differing views from the eulogistic to scurrilous scoffing, but the *Silentio post Clamores*, published in Frankfort in 1617, was to have the greatest impact. In it, Maier clearly shows that he was very well acquainted with the document and that he agreed with much of what it contained. Yet, typically, he had to add his own opinions, developing and expanding the original ideas both symbolically and mystically.

In it he asserted that anyone who doubts the existence of the Brotherhood of the Rosy Cross was ignoring history as, in all ages, from the Egyptians to the Greeks, a priestly or elitist hierarchy had always had their philosophical colleges whose secrets were perpetuated from generation to generation. Such colleges were more interested in the esoteric and were, in fact, alchemical in nature, Isis and Osiris representing sulphur and *argentum vivum*, the basis of all things. The Fraternity, he argued, was therefore the natural descendant of such colleges.

He considered that, if the Fraternity had been in existence so long, it was better that it should reveal itself than remain veiled in silence, and that the best manner of making itself known was through the publication of the *Fama*. On the other hand, he maintained that silence should be observed on its mysteries, this being the only way of preserving them for posterity. He stated that, in his opinion, what is

written in the *Fama* and the *Confessio* is not contrary to nature or reason and that what they state is true. He considered that their maxims of honouring God above all things and doing good to their fellow men was excellent.

Perhaps the most revealing passage, which clearly shows his own interpretation, is: '*Nature is yet but half veiled. What we want is chiefly experiment and tentative inquiry. Great therefore are our obligations to the Rosicrucians for labouring to supply that want. Their weightiest mystery is a Universal Medicine. Such a Catholicon lies hid in Nature.*' - essentially Baconian.

It is in this work that we read that the knowledge acquired by the Rosicrucians is the result of a five years' probation which even well-qualified novices have to undertake before they are admitted to the higher mysteries, and that during this period they, "...learn how to govern their tongues".

The **Themis Aurea**, published a year later, seems to infer some personal knowledge of Rosicrucians who are depicted as virtuous, frugal and temperate medical practitioners who take no fees. They are not always highly educated men yet, "...compound that medicine which they do administer, it being, as it were, the marrow of the great world."

He compares them favourably with many physicians who had insufferable vices, "...from which the Fraternity of the R.C. is free." Also, "That the brethren apply themselves to Natural Magic," and this is "...the highest, most absolute and divinest of Natural Philosophy." In two paragraphs he implies that the brethren are students of Astrology, which was often used as part of therapeutic medicine at that period.

What is, perhaps, of far greater importance, is his statement that the brethren "... *do use only laful and natural medicines.*" From a qualified doctor, this must be accepted as evidence that they were not charlatans.

In a curious paragraph, Maier gives his own interpretation of the derivation of the R.C. seal of the Fraternity: *The characters are R.C., that they use that they may not be without name every one, according to his capacity, may put an interpretation upon the letters, as soon as their first writing come forth* [present writer's own underlining]; *shortly after they are called Rosie Crucians, for R stands for Roses, and C for Cross, which appellation still remains, although the Brethren declared that thereby they symbolically mean the name of their first Author.'* Here we may, perhaps, see a slight indication that the brethren were all assumed to be learned.

The quotation continues by observing that all societies adopt their own emblem: *'So R.C. covers mysteries. R signifies Pegasus, C Iulium, if you look not at the letter, but the right interpretation... is not this the claw of the rosy lion - the drop of Hippocrene?'* And again, *'To live amidst Roses and under the Cross are contrary things - joy and sorrow.'* Such deep mysticism must necessarily seem pure fantasy to the uninitiated.

In the **Themis**, the laws of the Fraternity are set out in full and they gain Maier's approbation. There is also a brief reference to Book M. which he says contains: "The perfection of all the arts, beginning with the Heavens, and descending to the lower Sciences." This appreciation from such a learned man gives some indication that Book M. was a work of considerable magnitude. It is here that he

recounts the story of the tomb and the discovery of the body of Father C.R., all of which he treats as fact.

Maier's association with like-minded Englishmen seems to have been close, for we find that his work, **Arcana Arcanissima** probably published about 1614, was originally dedicated to Sir William Paddy who was physician to James I. It is probable that Paddy was Maier's patron in the early years and, as he was to become President of the College of Physicians in London besides being a Fellow of St. John's, Oxford and a Doctor of Medicine, Leyden, was in the powerful Court circle in London as well as being well known on the Continent.

This first work is quite remarkable, the final passage giving such a clear picture of Maier's ability to fuse together his medical and religious views, that it is essential to quote it:

'That we have been brought into the full splendour of the true light. Our God has brought us the medicine for both body and soul, truly precious and golden, once by Trismegistus, and now by our 'Medicus', *Jesus Christ, who is the stone cut without hands from the highest mountains, the cornerstone rejected indeed by the nations, but placed as the copestone, the head and glory of the Eternal Temple not made with hands, eternal in the heavens.*'

Throughout the intervening centuries, the status of Rosicrucian has been attributed to many prominent Europeans, the following being representative, yet there is no actual evidence of the truth of these assertions. Comenius (Johann Amos Komensky, 1592 - 1650), born in Brunnin, Bohemia, was appointed chaplain to the Bohemian Brothers in

1618, fled from Austria to Poland, where he became famous for his writings on educational matters. His **Panegersia** is believed to have had some influence on Anderson and Desaguliers in the shaping of Emblematic Freemasonry. He has repeatedly been called a Rosicrucian. Frater W. Wynn Westcott states: '*In 1659, Peter Sthael of Strasburg, a Rosicrucian Adept and notable chemist, lectured at Oxford,*' while Rene Descartes (1596 - 1677) mentions in one of his books that he has searched for the Brotherhood and his philosophy reflects, to some extent, Rosicrucian ideas.

Such a list is not meant to imply that there was a continuous thread of Rosicrucianism in Europe, but rather that the theme recurs with remarkable persistency. The writings in which the Fraternity have been mentioned, for good or ill, implies the same idea. In 1710, Sigmund Richter, an Adept, published under the motto, 'Sincerus Renatus', a volume entitled **Die Warhaffe und Bereitung ans dem Orden des Gulden und Rosen Kreutzes**, giving the rules of that Order which was revived in 1777 and which claimed close association with the Fraternity. In 1781 a false account of Rosicrucians was published by an expelled member entitled, **Der Rosenkreutzer in seiner Blosse**, using the epithet 'Pianco'. In 1785 there appeared a valuable theosophic work, **Geheime Figuren der Rosenkreutzer aus dem 16-ten und 17-ten Jahr hundert**, containing beautiful coloured emblematic plates, with many Rosicrucian associations; the High Council Library has English editions of this work.

Possibly one of the most valuable pieces of evidence from this period is a ritual in the hand of Frater W. Wynn Westcott, which gives the ceremony of the Grade II (Theoreticus) of the **Societas Rosicruciana in Germania** which he states he has

taken from a copy sent to him by a frater in Athens who had used the ritual. It is dated 1789 and came to the Supreme Magus in 1889, the original being in German. The frontispiece reads as follows:-

Die theoretischen Bruder
oder
Zweite stufte
der
Rosenkreutzer
und
ihrer Instruction
Der erste oder junior at Grad
ist schon in der bekannten schrift.
Der Rosenkreutzer in seiner Blossen gedrunten.

Beneath this is a six-pointed star with a zodiacal sign in each point and an orb surmounted by a cross in the centre. The ritual commences with stating the qualifications for this Grade: that none are admitted except Ancient Scotch Masters [Scottische Alt-meister] and have given sufficient proof of his Piety, Honesty and Benevolence and the desire for knowledge.

The ceremony has little in common with our own, yet there is a deep and underlying Christian sincerity throughout. Of particular interest is use of geometric diagrams and figures to explain the inner symbolism. There is a long colloquy between the Chief and the brethren on the philosophy of the Order, which embraces the study of Nature and Alchemy, "...there being three modes of energy and manifestation; by salt, by sulphur and by mercury. Through these, all things are produced, nourished and maintained." At the closing of the ceremony, the M..... C..... is dissolved. There is a strong religious theme throughout mingled with a thread of Christian Masonry, and it is significant that the blending of the two in the context of Rosicrucianism should appear in such beautiful prose in 18th century Germany.

Much valuable information on Russian Rosicrucianism in the mid- and late- 18th century is found in papers by Fra. Boris Telepnef, which also shed some further light on the German Rosicrucian organisation of this period, especially as the German pattern was the inspiration for the Russian branch..

In 1772 there existed an organized system of Freemasonry in Russia under the Grand Master of all Russian Lodges, Senator Yelaguin, who had been appointed by the Premier Grand Lodge of England. He expressed its purpose in the following words: *'To preserve and to transfer to other generations a great mystery which has come to us from ancient ages, even from the first man.'* It was this mysticism which was the precursor, and which produced the fertile ground for, the establishment of a Rosicrucian Order in Russia.

Another authority on Freemasonry and Rosicrucianism was Puipin, a member of the Russian Imperial Academy, who published a short but accurate account of the *Fama*, the authorship of which he attributed to Andreæ. He states that Andreæ's project fell into the hands of mystics and alchemists, and *'a real Rosicrucian Society appeared since 1622, with branches in Germany, Holland, and even Italy ...'* He considers that these ideas, and some fantastic notions expressed in a vast number of alchemical, theosophical and magic writings were apparently taken by later Rosicrucians as original traditions of their Society. He continues: *'A new form of Rosicrucianism appeared between 1756 - 1768, first in South Germany.'* It pretended to be a higher system of Freemasonry, and affirmed that the real profound mystery Freemasons were in quest of, would be discovered in the highest Rosicrucian degrees.

The Russian Rosicrucians, Puipin considers, worked only the lower degrees, which were similar to the three degrees of Craft Masonry, and that only after such preparation in the work of smoothing the rough ashlar were they ready to be 'baptised in fire and water.' From the intellectual quality of the early members noted by Puipin, it seems obvious that higher grades must have been worked later.

The man who introduced Rosicrucianism from Germany to Russia was Ivan Gregorievich Schwarz, a professor of German at Moscow University, and he became a major force in both Freemasonry and Rosicrucianism. Schwarz had met Johann Christopher von Woeller, a Rosicrucian of some repute, during his travels in Germany, and was to be much influenced by him, having received from him "some Rosicrucian knowledge", and the right to found in Russia "the Order of the Golden Rosy Cross". As mentioned earlier, this Order was either similar to, or derived from, the Fraternity of the Rose and Cross.

Schwarz conceived a plan to found a society which would promote education, teach book printing, and generally attempt to increase the number of teachers amongst the Russians. This brought him into contact with the elite of the Court of Catherine the Great, and it was from amongst men of that intellectual circle that he drew his first aspirants for the new Order. A dynamic man, Schwarz burnt himself out with his efforts and died at the early age of thirty-three. It was on his return from his travels in Germany and neighbouring countries that he was to become the most powerful figure in Russian Freemasonry, and the founder of the Russian branch of the Rosicrucian Order which he called, '*... the only high representative of the theoretical degree of Solomon's wisdom in Russia.*'

Nikolai Ivanovich Novikov was probably the most remarkable of the circle and was, after the death of Schwarz, to become the driving force of the Order. At the age of twenty-three, Catherine appointed him as one of the secretaries of a committee assembled to produce a new criminal code. He wrote freely on the evils of contemporary Russian society - bribery and corruption, cruelty to the serfs, and the growing atheistic tendencies in high society. He collected around him a number of like-minded intellectuals who devoted themselves to the education of the masses. His interests in Freemasonry waned when he failed to find the high spiritual teachings he desired, and then he joined the Rosicrucian Order.

Alexander Michailovich Kutusov was of noble birth and served in the Russian Army. Later he was to become intrigued with studies of mysticism and the occult. For a time he lived in Leipzig and there met German Rosicrucians. He translated many of the works of Paracelsus, was a deep mystic, and probably contributed much to the Order in this field. He later became the delegate of the Russian branch to the Rosicrucian Order in Berlin.

There were many others of similar stature including Lopuhin, Chulkov, Heraskov and Schroeder, and this may give some sense of the high ideals of the original members of the Order, Lopuhin in particular being still remembered for his Volume, **The Interior Church**. That the Order spread through the Russian Provinces, even to Siberia, is an indication that the original members were no mere charlatans, and the effect on the Freemasons Lodges was electric. It was a time when Freemasonry and Rosicrucianism attained a brilliance and purity which enabled it to carry out great philanthropic works whilst serious study and self-improvement enabled the members to emulate the founding brethren.

After the death of Schwarz, the leading members sought the advice of the Lodge of the Three Globes in Berlin. They were advised to appoint three brethren to rule the Order and these to be assisted by two Wardens. The three chosen were Tatiscev, Novikov and Prince Troubetzkoy, with Lopuhin as Warden for the Russian brethren and Baron Schroeder for the foreign members.

It is of great interest that both the German and the Russian Rosicrucians insisted on a basic qualification that a candidate should be a Freemason. In both countries they were dedicated Christian Orders and were pledged to support the King (or Tsar) and the State. There seems little doubt that the Russian Rosicrucians did carry out the aims of our Founder in curing the sick gratis and of furthering education and high moral principles. In the great famine of 1787, Novikov organised the effective relief plan which provided bread and medicines to the starving population.

In 1794, Catherine, who previously had been mildly benevolent in her attitude towards Freemasons and Rosicrucians, took a more critical view of their dependence on the German hierarchy, and an enquiry was conducted into their functions. As a result, Prince Troubetzsoy and Turgenov were both exiled to their distant estates, but Lopuhin was allowed to remain in Moscow. Later in that year, Catherine issued instructions which virtually banned both organisations, and openly, at any rate, they ceased to exist.

It would appear that, as late as the first decades of the 19th century, the main strength of the Rosicrucian movement was based in Germany.

In Italy, there appear to have been Rosicrucian ideas emanating from the independent City State of Venice as early as the time of the *Fama*, as the first edition contained an extract from Boccalini's **Ragguagli di Parnaso** and this appeared in two subsequent editions. This may have been part of the widely spread movement towards the 'General Reformation' and not specifically Rosicrucian.

We may now consider how and when Rosicrucianism may have come to England. For this the starting point must be Michael Maier's visit to London in 1612.

Although this visit is beyond doubt, it seems extremely likely that he had been to England previously, perhaps several times. There is little doubt that he had kept up a large correspondence with such people as Sir William Paddy, as the dedication of his first work would necessitate this. It is possible that such a correspondence was extended to other people within that elite London circle.

During the 1612 visit it is possible that he stayed with Dr. Fludd, and the latter's friends included many of those who were to become members of the Royal Society. It would seem inevitable that, during this visit, he did meet Sir William Paddy, Sir Thomas Smith and the alchemist, Francis Anthony: but whether all met in concert at any time is not known.

Fludd always denied being a Rosicrucian, yet two of his earlier works, **Apologia**, or its more explanatory title, *Compendious Apology for the Fraternity of the Rosy Cross, washing away as in a flood* (a pun on his name) *the spots of suspicion and infamy with which it has been aspersed*, and the **Tractatus** or *The Apologetic Tractatus for the Society*

of the *Rosy Cross*, both published in Leiden in 1616 and 1617 respectively, are Fludd's reply to the *Fama* and an urgent appeal by him for membership of the Fraternity. In the **Apologia**, he roundly attacks Libavius for considering the Brethren capable of insubordination and sedition. Fludd approves the Manifestos and states quite clearly in both books that he is in favour of the reform of ethics, economics, politics, jurisprudence and theology. A few years later, when defending himself from his enemies who called him a Rosicrucian, he states that he had never received an answer from the Brotherhood. Whether this was true or just politic, Fludd's works show clearly that his philosophy is akin to both Maier and Dee. It is of interest that, later, Fludd used the same publisher as Maier - the De Bry family of Oppenheim and later of Frankfurt.

In some ways, Fludd had a similar background to Maier, but they must have been vastly different characters. Fludd was a Doctor of Medicine at Oxford and a Fellow of the College of Physicians, London.

He was by far the greater theologian of the two and a staunch member of the Church of England. Whilst Fludd is believed to have generally withdrawn from religious discussion, Maier must have been voluble as, in his later writings, he decried the lack of statues and symbols in English Churches, they being still customary in the Lutheran edifices with which he was familiar. They were in complete agreement on medicine - they were both Paracelsists.

Their friendship is important to Rosicrucians, as this symbiosis of minds may have had far-reaching effects. For many years it was believed that Maier introduced Fludd to Rosicrucian ideas, some researchers considering that he passed the secrets to

Fludd during his stay in London. Further research, however, has prompted some scholars to wonder whether the reverse was the case - that Fludd, so steeped in the philosophy of Dr. Dee, was the donor and not the recipient. Whichever may be the truth, it is clear from their subsequent writings that both men had gained much from the probable lodging of Maier with Fludd during that London visit.

Whether this friendship produced, or caused to be produced, a Rosicrucian College, we may never know. What we do know is that London, at that time, was possessed of the intellectual climate to support such a venture, but whether its energies were spent in founding the Royal Society, we cannot say. We can, however, consider some of the intellectuals who definitely, or probably, knew of Fludd.

To all Freemasons, the name of Elias Ashmole has been immortalized from that brief entry in his diary of 16th October 1646, when he had written: "*4H.30' P.M. I was made a Free Mason at Warrington in Lancashire...*" The first documentary evidence of an Englishman being 'made' a Mason in England.

Ashmole was perhaps only one of the lesser stars which orbited around Charles II in post-Restoration London. Charles may have been the catalyst which brought together both the erudite and the brilliant of the period to form the Royal Society, yet the roots of this intellectual surge can be found first paradoxically in Cromwell's Commonwealth. Running parallel to, and often part of, this surge, were men who had Rosicrucian leanings, and long before the founding of the Royal Society we find references to an 'Invisible College' or the 'Invisibles', which had tenuous links with both Francis Bacon and John Dee.

The evolution of the Royal Society was enmeshed with Rosicrucian strands, yet, by virtue of the complete secrecy of the Fraternity of the Rosy Cross, its adherents continually denied their association with it. It is therefore essential to consider some of the more important characters who were involved in these projects.

Born in Lichfield in 1617, Ashmole received a good education as a chorister at Lichfield Cathedral, and was later to be admitted as a solicitor. Despite the Civil War, in which he saw service in the Royalist cause, he later entered Brasenose College, Oxford. He was twice married, the second time to the daughter of a wealthy London merchant, and it was from this period that he was able to harness his prodigious energies in the pursuit of knowledge in the natural sciences and more esoteric subjects. He was an avid collector of old manuscripts and books – he bought Fludd's library after the latter's death – which he bequeathed to Oxford to form the first museum in England, the Ashmolean.

The account given by Wood in **Athenae Oxoniensis**, iv and iii, states that in 1651 Ashmole began to learn seal engraving, casting in sand and goldsmith's work, while working in Blackfriars, London, when, *'he being very well knowing in chymistry, and accounted a good Rosy Crucian...'* Here he seems to have met Will Backhouse of Swallowfield, Berks. who communicated to him several secrets. He afterwards called Backhouse 'father'. Later, when Backhouse thought himself dying, he *'told him further secrets.'* Backhouse is stated to have been a renowned chemist, Rosicrucian, etc. Largely on these grounds, Ashmole has been considered to be an early Rosicrucian.

It seems fairly certain that Ashmole did seek membership of the Fraternity, as there is a letter in the Bodleian Library addressed to the 'most illuminated Brothers of the Rose Cross'. Also with the Ashmole MSS is a copy of the *Fama* in English and in Ashmole's hand, as well as the translation it was taken from which is not identical to the Vaughan translation. In his **Theatrum Chemicum Britannicum**, London, 1652, Ashmole quotes freely from the *Fama* and is obviously well acquainted with Maier's alchemical philosophy. The **Theatrum** also includes Norton's **Ordinall**, the work of the alchemist Ripley, as well as the **Testament** of Dr. Dee, a poem in which the *Monas* symbol is described in a covert fashion.

Ashmole never admitted being a Rosicrucian, yet the first English translation of Maier's **Themis Aurea** is dedicated to him. It is in the florid language usual in this period, but the opening sentence does give some indication of Ashmole's position in society and shows some acknowledgement of his intellectual abilities:

*'To the most excellently, accomplish'd, the only
Philosopher in the present age: The Honoured,
Noble, Learned, Elias Ashmole, Esq...'*

Sir Robert Moray was one of the most enthusiastic supporters of the Royal Society project, and was to become one of its founders. He was a well known alchemist and is quite possibly the patron about whom Thomas Vaughan wrote when he admitted that he had only undertaken the work of translating the **Fama** "by the importuning of (unnamed) friends". His admission into a Lodge held in the Scottish army when they were investing Newcastle on 20th May 1614 making him the first Initiate on English soil.

John Wilkins was chaplain to the Elector Palatine and afterwards became Bishop of Chester. He was a founder member of the Royal Society. In his **Mathematicall Magick**, published in London in 1648, he quotes from the *Fama* (although he states *Confessio*). He claims that a type of lamp for use underground was similar to the one seen in the sepulchre of Francis Rosicrosse. His use of the name Francis may have been in his mistaking Fra. for the shortened form of Francis, a practice common at that time. There is, however, no doubt about his knowledge of the Manifestos and also of the writings of Fludd. His great interest was in mechanical speaking devices.

Robert Boyle, who was a great natural philosopher, became a member of the Royal Society. In a letter to his former tutor he writes that he is studying natural philosophy according to "our new philosophical college" requesting his tutor to send him such books as may be useful "which will make you extremely welcome to our Invisible College." In a letter to a friend written the next year (1647):

"The best on't is, that the cornerstones of the new *Invisible* or (as they term themselves) the Philosophical College, do now and then honour me with their company ... men of so capacious and searching spirits, that school-philosophy is but the lower region of their knowledge:..... by the practice of so extensive a charity that it reaches unto everything called man, and nothing less than an universal goodwill can contend it."

In a letter of the same year, possibly addressed to Hartlib, the great European educationalist, he again writes of the 'Invisible College'.

In the case of Thomas Vaughan we can speak more positively. He was born in Brecknockshire in 1617, and went to Oxford where his studies were interrupted by the Civil War in which he fought for the Royalist cause. After the war he returned to Oxford to study alchemy, and later under the pseudonym *Eugenius Philalethes* wrote many works on alchemical and esoteric subjects, the better known being **A discourse on the Nature of Man and his state after Death, The Antiquity of Magic and The Magician's Heavenly Chaos.**

His writings show clearly that he had little interest in the materialistic aspects of alchemy, thinking only of its spiritual symbolism. He considered that the Philosopher's Stone, the goal of all the earlier alchemists, was a representation of the Stone of Fire of Ezekiel and the White Stone of the Revelation of St. John. In this he reflects the concepts held by both Maier and Dee.

Vaughan's English translation of the *Fama* brought this work to a far wider audience, although it must be stated that copies of the German edition must have been known to the **illuminati** in England soon after it was first published. It is interesting that twice in the preface he disclaims any knowledge of, or association with the Fraternity yet states: '*But with their doctrine I am not so much a stranger to*'.

It would be remiss at this point not to mention Comenius* who was a religious refugee from Poland. His visit to London in 1641 commenced with high hopes, as he was well received, a banquet in his honour being given by John Williams, Bishop of Lincoln. His **Way of Light**, although not published in Amsterdam until 1688, must have been in

*See also a brief Biography [Booklet No.2]

his mind before his London visit and it gives us a very clear idea of his thinking. In it he envisages that the new navigation technique, together with the gift of printing, would lead the world to universal education guided and co-ordinated by a College or a sacred society of learned men who would be guided by the light of the Gospel.

He was probably influenced by Bacon's **New Atlantis** and the *Fama*, thus connecting it with the educational and charitable works of the R.C. Fraternity. In this he was aided by John Dury, a Scot who had spent most of his life abroad, and Hartlib, another religious refugee from Polish Prussia who came to England in 1628. These three men were all closely associated with the Queen of Bohemia ('The Winter Queen') and the Protestant faction; all were deeply interested in projecting the new philosophy - pansophy, a doctrine of universal harmonies propounded by Comenius; all had been greatly influenced by the writings of Andreae and Dee intermixed with the flavour of the *Fama*. This produced an enlightened educational programme which envisaged that the 'invisible colleges' would materialise into actual colleges of Protestant learning and that the 'new commonwealth' would embrace all the Protestant countries.

As England, in 1641, was moving inexorably towards civil war, neither King nor Parliament was capable of appreciating such a revolutionary concept still less of adopting it, and it was still-born. Comenius departed to Sweden, Dury to The Hague, that haven of Protestantism, but Hartlib remained in England to continue his work of forming Christian societies. All of them had drunk deeply at the Rosicrucian fountain yet were unable, through circumstances, to leave any lasting memorial. This

period does however show that the 'Invisibles', whether actual or fictional, still formed part of the thinking of the more mystico-philosophical students of the time.

In 1921, Frater G.P.G.Hills, VII°, delivered a paper to the Metropolitan College Study Group entitled *General Charles Rainsford (1728 - 1809) and his Rosicrucian Studies*, which covers the writer's research into the Rainsford Papers, Add. MSS Nos. 23,644 - 23,680 in the British Museum, and he quotes the following passages:-

'At the end of the biographical notes General Rainsford added a memorandum on his 'singular associations', being a list of his military commands and other public offices, membership of Societies, Scientific, Archaeological and Benevolent, and various other orders masonic or akin thereto. At the head of the latter stands:-

R...C... [interlaced triangles] a Rosi Crucian Order.'

This, a statement from such a widely travelled and erudite soldier, must be given consideration, as also the letter he wrote in 1782 in which he relates the following:-

'I have found some rather curious MSS at Algiers in Hebrew relating to a Society of Rosicrucians, which exists at present under another name with the same forms. I hope moreover to be admitted to their true knowledge.'

Frater Hills continues, "The papers included two items which are clearly of an alchemical nature. One, a letter in German, headed in Latin:

**Ex ordinatione et concordia fratrum
Instructio & Manipulatio**

It is signed with the motto: **Spaere fondus a Sales**, which in the table illustrative of Rosicrucian Philosophy, published by Mackenzie in his *Cyclopaedia*, appears as distinctive of the Grade of Adeptus Major in the form: **Sphaere fontus a Sales**.

The other item is in Italian and translated by Frater Hills, but as it describes an alchemical process communicated to the General in Rome, April 1772, it is not relevant to our present brief. General Rainsford was a much-travelled man who had delved into many esoteric subjects, was a fellow of the Royal Society and of the Society of Antiquaries; a member of the famous Lodge **Des Amies Reunis**, sharing in the researches of its members; a student of the Kabbalah, of Mesmerism and Swedenborgianism, and claimed to be a Rosicrucian.

Coming nearer to the present time, mention must be made of those curious organisations, the Manchester Rosicrucians of the mid-nineteenth century, of which the Lancashire College wrote a short account, published in 1938 of which a part is quoted below:

'A meeting of gentlemen interested in antiquarian matter was held at 26, John Street, Manchester, on 26th January, 1852, when the chair was taken by John Leigh and the Order of Rosicrucians came into being.'

The Order was purely antiquarian, but curiously enough they called the Chairman of the evening, 'Prior' and the meeting, a 'Chapter'. The Minute Book is preserved in the Chetham Hospital; the records show that all the subjects discussed were either antiquarian or on local history, with one exception - a paper on Rosicrucians. This was given on

4th December, 1854, and took the form of readings from various publications. The first of these, *The Dreamer*, was published in London in 1754. It purported to describe a vision of a visit to several institutions, including Rosicrucians or Knights of the Rosy Cross, who are described in a very unflattering manner. It is summarised as follows:-

'The College of Rosicrucians are the Monks, who have departed from the rules of their primitive institution, and among whom are to be found all the vices which the Dreamer hath imputed unto them. Some of them are called Homines Plumbei, to denote their want of Learning. On which account, as well as their vices, they have been severely exposed by Erasmus, and other excellent wits of their communion.'

In the same paper there is also quoted an interesting extract from *Wheeler's Manchester Chronicle* of 19th September 1789, which the writer has confirmed from the file copy in the Manchester City Library'

'In addition to the profession of Animal Magnetism, the world is now to be amused with the institution of a society who term themselves 'Rosicrucians', and profess the same doctrine as a sect of men who appeared in Germany, at the beginning of the 17th century, under a similar title. Those who are admitted, called the Brethren, swear fidelity, promise secrecy, write hieroglyphically, and oblige themselves to observe the laws of the society, which propose the re-establishment of all discipline(s) and sciences, especially physic, which, according to them, is not understood, and but ill practised; they boast

of excellent secrets, and particularly the philosopher's stone: they affirm that the ancient philosophers of Egypt, the Chaldeans, the Magi of Persia, and the Gymnosophists of the Indies, taught the same doctrine with themselves. Their meetings are held in a spacious house in Hatton Garden.'

Such disparaging articles were much in vogue throughout the 18th century yet, like the 'exposures' of Freemasonry, they often provide gleanings from which information of value may be obtained. The above article, despite its scoffing beginning, may have been of sufficient local interest to have been copied from the London press. There is also 'a spacious house in Hatton Garden.', clearly indicating that this might not be just another dining club. The mention of the philosopher's stone which, as remarked earlier, came to be considered in a totally different light by the mystico-philosophers - so far divorced from the concept of the early alchemists. Yet, without any corroborative information, we can only accept that a society calling themselves Rosicrucians, did possibly meet in London in 1789.

According to Frater Wynn Westcott in his **History of the Societas Rosicruciana in Anglia**, of 1900, there was a Rosicrucian Society functioning in England between 1830 and 1850 but its nature is unclear.

The volume of the works dealing with Rosicrucianism, which have been published since the early 17th century, make it impossible to quote from them all, but even such as are known to the present writer make the task of tracing a continuous line from 1614 to the mid-19th century, virtually impossible. What has emerged is that all the personalities who have been mentioned so far have shown a remarkable similarity. All of the earlier ones

were dedicated Lutherans or other Protestants who found nothing incompatible in the fusing of their religious and Rosicrucian ideals. All such men were, in the main, drawn from the higher intellectual stratum, many having passed through the discipline of the sciences, which should have given them a more objective approach. It remains unproven that Rosicrucians were the result of the threatening conflict between the Catholic and the Protestants in Central Europe which culminated in the Thirty Years' War, or whether Rosicrucians were politically motivated before or during that war. The emergence of Rosicrucianism is identified with the first alchemic-mystico-philosophers who were to have a major effect on European thinking.

What perhaps is the most interesting facet is that there appear to have been societies of a definite Rosicrucian character functioning in Italy, Russia, France, The Netherlands and Germany at the end of the 18th century, of which some may have survived into the early 19th but possibly in a somewhat decadent form, fragmented and without central guidance.

The Nascence of our Society

For more than a hundred years historians, both within and outside our Society have sought for evidence of Rosicrucian bodies existing in England in the mid-nineteenth century, but apart from the records of the Order of Rosicrucians in Manchester – a purely antiquarian society active from 1852 to 1859 – they have discovered nothing certain. All that has been found is a solitary copy of the *Constitution of 'The Society of the Rosy Cross'*, published at Rochester in 1868 'by Order of the General'. This society professed to have been founded in 1543 and to have as its principal object, 'the common weal and the good of the individual member'. It was apparently revolutionary in character, but the *Constitution* gives no hint of any ritual structure and no names of officers or members are recorded. It may also have been the body that in 1866 issued an otherwise unidentified patent for an unnamed magus to preside over a 'Mage Convocation' at an unspecified location. [This patent is in the certificate collection in the Library of the United Grand Lodge of England.]

There is nothing to relate either document to the S.R.I.A. or to our parent Society in Scotland, but it is quite feasible that there *was* some form of organised Rosicrucianism active in England in the early 1860s, and presumably in the previous decade also. At the very least there were some English freemasons who felt that an English Rosicrucian Society was desirable and who took steps to establish one. Let us now examine the sequence of events that led to the foundation of our Society in June, 1867.

The first certain date in our history is 31 December 1866, on which day two prominent English free-masons, William James Hughan and Robert Wentworth Little, were admitted to the Zelator and Theoricus Grades of a Societas Rosicruciana [in] Scotia at a meeting in Edinburgh. This society is itself something of a mystery. Its 'Master', or Magus Maximus', was Anthony Oneal Haye, editor of *The Scottish Freemason's Magazine*, and author of an historical study of the Knights Templar, but only two other members can be identified with certainty: James H. M. Bairnsfather, who was Secretary-General, and David Murray Lyon, a noted Masonic historian. As to the work of the Society we know nothing of it from independent sources, and Oneal Haye made no reference to it in the *Scottish Freemason's Magazine*. The only recorded event before the admission of Hughan and Little was the authorisation of 'new' rituals for the Society in the preceding January. For this we have the evidence of a ritual manuscript, once belonging to Hughan and now in the High Council Library, which has an annotation reading: 'Adjusted at the Council held in Edinburgh 19th January, 1866, A.O. Haye, Mag.'

The only other reference to an earlier working of the Scottish Society occurs in a notebook containing the manuscript draft of a paper delivered at the Bristol College in 1873 by Frater Walter Spencer. In the manuscript, but not in the printed version, Fra. Spencer gives the text of lectures designed for use in the Zelator, Theoricus and Practicus Grades. He states that these are transcribed from 'A MS. Of a members of your society formerly one of the heads of the Order.' These presumably date from 1857, for that is the year in which the author, who gives his name as 'M. Scott', states that he entered the Order. It should be noted, however, that Spencer did not

claim that this Order was the Scottish Society, not that it was himself who had been admitted in 1857. Subsequent historians of our Society have unfortunately been led astray by F.G.Irwin's later statement that Spencer 'was advanced into Rosicrucianism by A. Oneal Haye' (which is irrelevant, as well as being highly unlikely) and by a misreading of Spencer's notebook.

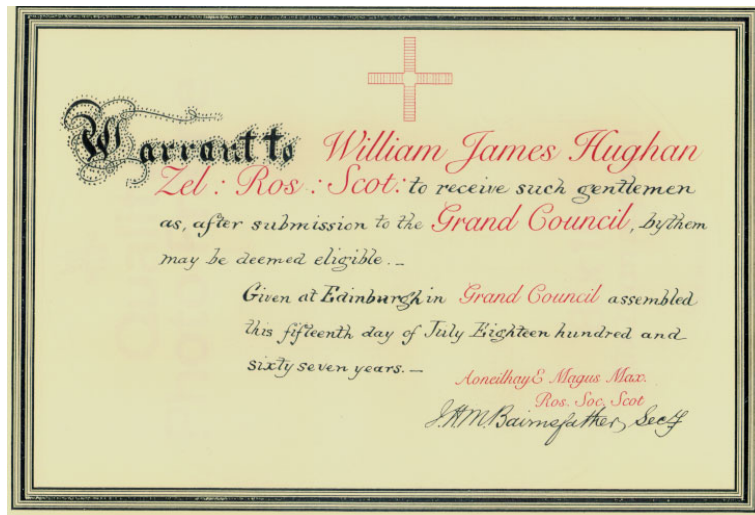
Hughan himself in a note in AQC Volume IV (1894) adds further confusion to our supposed prehistory. In this Hughan recalled that 'After my admission as a Rosicrucian by the late Bro. Robert Wentworth Little (many years ago), I came across a Society in Scotland, into which I was received, emanating, it was said, from Cambridge, and not necessarily confined to Freemasons. Had it not been for my membership of the English organisation, there would have been no information given me as to the other Society.' The reference to admission by Little is clearly a mistake, but the rest of the story may point towards the truth about our origins.

Hughan had visited Scotland before 1866 – he had family connections there – and in 1865 he was exalted in the Glasgow Chapter of the Royal Arch. Given his antiquarian interests and his undoubted enthusiasm for Rosicrucianism – evident from his scholarly contributions to the early issues of *The Rosicrucian* – it is highly probable that Hughan knew of the Manchester Rosicrucians (whom he perhaps later mis-remembered as meeting at Cambridge). It is also probable that he met Oneal Haye on his visits to Scotland, found in him a fellow enthusiast and broached the subject of Rosicrucianism. Once he learned of the Scottish Society Hughan would undoubtedly have sought admission both for himself and for Little, whose own fascination with the Rosicrucians had been stimulated by his discovery of

an English translation of the *Geheime Figuren der Rosenkreuzer* in the Library at Freemasons' Hall. This does not take us to the source of Oneal Haye's Society, nor does it solve the puzzle of 'M.Scott' and his admission in 1857, but it explains how and why our own Society came into being when it did. The explanation is admittedly somewhat prosaic.

Once admitted as Zelatores, Fra. Hughan and Fra. Little advanced rapidly. On 4th February 1867, both brethren received the III° in Edinburgh; again probably a full ceremony was given. Then, remarkably, Bro. Little received in addition the IV° and V°. It is not known whether ceremonies were given for the latter, although it is accepted that rituals for all grades were in use in Edinburgh at that time. The situation becomes more curious when we find that, on 6th March, Bro. Hughan received IV°, V° and VI°, whilst on 18th May, Bro. Little was given the VI°, VII° and VIII°, making him the first recorded English Magister. Later, on 1st June, Bro. Hughan was given VII° and Bro. Little IX°, the latter must have been given *in absentia* as Bro. Little was elsewhere on that day. Bro. Little was, therefore, on 1st June 1867, the only holder of Magus status, with Bro. Hughan holding only that of Ademptus Exemptus. From this it can be inferred that Bro. Little had been chosen to be the Head of the new Society which was to be founded in London. Bro. Hughan was to receive VIII° and IX° sometime during the autumn of that year.

In addition to the conferral of the Grades, Hughan also received a most unusual warrant, presumably to add legitimacy to the workings of the English Society. It is now preserved in the High Council Library and reads as follows:



This Warrant, although signed and sealed with the seal of the Scottish Society [seal not shown on the above copy], shows certain anomalies. Bro. Hughan is shown as 'Zel.', yet six and a half weeks before, he had received the VII^o in Edinburgh, also the abbreviations Zel: Ros: Soc: are given only single colons yet, at that time, and today in certain Orders, it was customary to use the three triangular dots. The Warrant is dated 15th July 1867, which is six and a half weeks after the inaugural meeting held in London, and therefore cannot be taken as legal authority to hold such a meeting. Finally there is no evidence to show that any names of candidates were submitted for the approval of the Grand Council in Edinburgh.

The Seal of the Scottish Society is described by Fra. Bruce Wilson as follows:-

It is of red wax, the lower part is broken, It is in the form of a vesica piscis, surrounded by a broad band of the same shape with a Latin inscription. The field is diapered, the semee [seme] of small crosses. It

contains two separate charges. Above is a mitred head with collar, the mitre having on each side of the centre strip a small five-pointed star. Below is what is heraldically known as a posthorn, with a single cord looped once. From its character and position the mitred head evidently belongs to the Order. The posthorn below is probably distinctive of the Society in Scotia, and possibly provides a clue for further research. On the band there is a cross at the upper point; then the word SIGILLUM (the seal), followed by a rose. Beyond this is a shorter word, almost entirely broken away. On the other side, above the break a rose followed by a word of 10 letters, ending in MENTIS: then another word. Apart from the shape, fratres will appreciate that this seal bears no resemblance to the seal of our Society.

Although we know nothing more about the origins and history of the Scottish Society we do have information on the pre-1865 working of its ceremonies from Frater Spencer's notebook – assuming, that is, that he was referring to the Scottish Society. In this, Frater Spencer states that the obligation was of some length and began: “*I swear with one hand raised to the Altar of Light and the other resting on the V.S.L.*” To quote from Frater Bruce Wilson's account: ‘It was an obligation of some length, impressive and well written.... and is more in harmony with the opening and closing than with the Victorian additions. But there is no trace of it either in the Scottish Ritual, as 'adjusted' in January 1866, nor in the English Ritual worked in 1868, in both of which the candidate is informed that vows are not required in this grade, and that a solemn promise is sufficient. As the obligation was given by Oneal Haye for the admission of candidates in 1857, it must have been cut out by him in the 'adjustment' of January 1866, and was probably also in the English ritual and cut out by Frater Little as he had not taken it

himself when admitted.' The important fact arising out of this is that there was a well-written ritual used at Edinburgh prior to 1865 and that it had clear Masonic connotations; this has always been known as the English ritual.

An inaugural meeting was held at the Grand Hotel, Aldermanbury, London, on 1st June 1867 at which Bro. Little and six other Masons were present, and the **Rosicrucian Society of England** was founded. In the absence of any evidence to the contrary, it has to be assumed that the six Masons were declared in the grade of Zelator as no ceremony would have been possible. It is noted that Bro. Hughan was not present at this important meeting but was appointed Senior Substitute Magus, an appointment he held until his death. His presence at many of the subsequent meetings, together with his papers on the *Fama*, gives some indication of his zeal.

At this inaugural meeting Bro. Little was elected Master-General, but on the summons for the next meeting he is shown as 'Supreme Magus and M.W.Master-General', so it is apparent that he assumed the title of Supreme Magus. This was not following the Scottish precedent where Bro. A. Oneal Haye was known simply as 'Magus'. Bro. H.G. Buss was elected R.W.Treasurer-General, with Bro. Turner as R.W.Secretary-General and Bro. A. A. Pendlebury as V.W.Third Ancient. From the latter appointment it is presumed that the appointments of First and Second Ancient were reserved for candidates not yet admitted. It was agreed that a committee comprising the Master-General, Secretary-General and the Third Ancient be authorised to prepare By-laws. It was also agreed that the annual subscription be one shilling, payable in October, and that all members were authorised to enrol new members at their discretion for an entrance fee of two shillings and sixpence.

Certain points of interest arise from this first meeting, and it cannot be established whether Bro. Little was following the established practice in the Edinburgh Society at that time. The appointment of all officers was to be by election annually, this included that of Master-General although the title of Supreme Magus seems to have been accepted by Bro. Little in perpetuity.

There is no mention of a Warrant being granted to the English Society by the **Scottish Rosicrucian Society** as opposed to the Warrant issued to Hughan in person, therefore the only 'Apostolic succession' must have been established by Bro. Little having been appointed to IX° (in absentia) by the Scottish Society. This is an important point as we shall discuss later. It would seem that the relationship between London and Edinburgh remained amiable, as Bro. Hughan was elevated to the VIII° and IX° after the founding of the English Society, and also that there was subsequent correspondence regarding the rituals. It will have been noted that the title 'College' has, so far, not been used; it is certainly not known whether it was in use in Edinburgh and is not seen in the minutes of the English Society for some years. Also, at the beginning, the title 'Brother' was used, not 'Frater'.

Originally seven Ancients were elected in the Society, each being known by his Latin title, Primus, Secundus, Tertius, etc. It is probable that this followed the form of the Scottish Branch. When elected, the Ancients automatically became members of the Council of Ancients which originally had certain important functions relating to the ceremonies and, in the unlikely absence of the Master-General, Past Master-General and the Deputy Master-General, the senior Ancient was expected to preside at the meeting. In fact, this Council of

Ancients had little to do in the early years and degenerated into an Audit Committee which did not always function. The seven Ancients are still perpetuated in Metropolitan College where the Fifth, Sixth and Seventh perform no part in the ceremony.

The name 'Ancient' dates from at least Tudor times and is probably of much earlier origin. It is considered to be a corruption of 'ensign', the name given to the actual flag or to the officer bearing it. It is used by Shakespeare in *I Henry IV, iv*: "My whole charge consists of ancients, corporals, lieutenants, gentlemen of companies..." The original seven Ancients are believed to have represented the Sun, the Moon and the five Planets known to the ancient world. There is perhaps a connection between this seven and the seven-sided vault, the burial place of Father C.R. The four Ancients of our present Colleges wear colours as follows: First, black with the symbol of Taurus in white; Second, yellow with the symbol of Aquarius in violet; Third, blue with the symbol of Scorpio in orange; and Fourth, red with the symbol of Leo in Green. Thus they represent: Earth, the Material World; Air, the Formative World; Water, the Angelic World; and Fire, the Abode of the Deity. The understanding of the Seven will be more fully appreciated by members of the Second Order.

Frater Bruce Wilson takes us further:

'And probably in the second part of the Zelator ritual the seven Ancients were posted with their standards in fixed positions, and the candidate was led to each in succession, figuring the process through the Heavens, and receiving from each some brief instruction, indicating his future progress through the first seven grades of the Society, and finishing in the Symbolic Centre of the Earth, with

his arms extended as in the alchemical diagrams and facing towards the radiant East and that further light which he still demands; most of which has now shrunk to a painted floorcloth, which to many is rather a dusty decoration. There is another interesting indication of the past that has not been remarked. When the East of Scotland College, now the Metropolitan College in Scotia, was founded from Anglia in 1873, there were appointed Seven Ancients, specified as First, Second, Third and Fourth Ancient for the First Grade; and First, Second and Third Ancient for the Second Grade; the word 'Grade' being here used as equivalent to our 'Order'. This must remain from a system in which there was an Ancient allocated to each of the first seven grades, giving and supervising the instruction in that grade; the Seventh Ancient, representing the Seventh Grade, being the senior Ancient, and not the First Ancient as in the revived Society in Anglia. And the ancients were not, as at present, junior officers on their way to the chair, with duties little more than nominal, but senior and expert members, having control of all the graduated system of instruction in the Society, and forming a Council for administrative purposes.'

Before proceeding with the record of the evolution of the Society, it might well be opportune to consider the rituals used in London and Edinburgh, and to establish when the ceremonies in the various grades were first carried out in London, as it is obvious that, with so few founders, some of the early fratres must have been 'declared' in the lower grades. We must also consider the origin of our present rituals and how they may have changed over the years.

The earliest rituals are held in the High Council Library and in the ritual collection in the Library of U.G.L.E. All, of course, are hand-written and in some

cases, the only identification is through the calligraphy. The earliest of those in the High Council Library has this inscription on the inside front cover: 'R.W.Little, Esq. Freemason's Hall, London.' The body of the MS is in another hand that has not been identified, yet this must represent the ritual used in the V° and VI° ceremonies in the earliest years of the Society. The V° ritual commences with the following admonition:

"To this grade none must be admitted unless men of talent and zeal, who will readily appreciate the importance of the strong, though invisible, tie that will bind them to the fraternity."

The rituals contain no opening or closing ceremonies for either grade, but the body of the ceremonies is almost verbatim with the present rituals without, of course, the recent additions. There is also another ritual of the same grades which is inscribed: "Dr. Wm. Robt. Woodman 8° Secretary-General of the Rosicrucian Society of England." and added below, "S.M. 9°." Again these differ little from those at present in use. Still a little later, and while Frater Woodman was Supreme Magus, there is a ritual of the II° of Theoricus, copied by R.W.Frater S.Liddell Mathers, also stamped W. Wynn Westcott, which prompts the thought that it was the custom to hand such rituals down. In this copy there are several differences which, though not fundamental, are worthy of note. It would seem that the Chief Adept took the first part of the ceremony and that he was addressed, "Ven. Chief Adept", yet later we find reference to "Worshipful Celebrant". In this ritual the Secretary-General asks the questions, not the Exponent; the addresses from the Ancients are much longer than at present yet most of the phraseology is the same. The Lecture is basically the same but ends up with the following:

"... for it is better to slip with the foot than with the tongue; and example teaches better than precept; and 'the Fear of God is the beginning of Wisdom'."

Probably the most exhaustive work is that by Frater W. Wynn Westcott which covers all grades from II° to VII° and includes diagrams of the layout of the College, the knocks of each grade, and the minimum qualifying periods necessary before promotion. In all cases these are basically as we have them now, but the Lecture in the case of the II° is quite different at the beginning, although it covers the same portion as at present in its ending. Again we find the title 'Venerable' given where we should use 'Very'. It is here that we find the Exponent called 'Suffragan'.

Another ritual, post-1891, because of the calendar included on the inside cover, is of the II° to the VII°. This, together with the Librarian-General's copy, covers all grades and gives us a complete guide to how the ceremonies have evolved to their present form. It can be stated that, with the exceptions and deviations mentioned above, all our ceremonies are basically the same as were used in the early years.

Fratres will note the phrase 'as were used in the early years' for, even with the ritual containing Frater Little's name, we cannot be sure that this was used in 1867-68, and to clarify this we must quote the research carried out by Frater Bruce Wilson prior to 1937. He found that the Magus of the Scottish Society, Bro. Anthony Oneal Haye, had undertaken a drastic revision and alteration of the rituals which were in use in that Society prior to 1865. These new rituals were authorised by the Council in Edinburgh on 19th January 1866, and would have been used for the ceremonies in which Bros. Little and Hughan were involved.

To pursue this subject may appear a little pedantic, yet it will prove of great importance and therefore the whole passage in *The History of the Societas Rosicruciana in Anglia*, Part I, delivered at the Triennial General Assembly of the Society held in Manchester in 1937, is quoted below.

"As it is recorded that the Supreme Magus of the Society in Anglia, on the active and almost unanimous objection by the members of the Society in Anglia to this Scottish Ritual, on account of its alleged Ecclesiastical and High Catholic tendencies, decided to 'return to the English Ritual'. It is evident that at that date there was a pre-existing English Ritual available; and it appears probable that this English Ritual was the ritual in use in Edinburgh before the revision which finally resulted in the Scottish Ritual of 19th January, 1866. This probability, together with the official references to the Society at Edinburgh as the Scottish Branch, and the identity of the opening and closing ceremonies in the Scottish and English Rituals, suggest the activity in the past of a larger Society working both in England and Scotland, with its headquarters in England. That, however, is a question for separate research and separate treatment."

To see how this revised Scottish Ritual differed from those which have been described earlier is of interest. The introduction of the aspirant was similar to the present usage, but this was followed by the passage from **Ecclesiastes**, familiar to some Craft Masons, and this was obviously deleted by Frater Little. Baptism was by Air, Water and Fire only, and included a long dissertation after the first of these.

The subsequent ceremony included an Address, a passage from the Scriptures, two prayers, a psalm, finally concluding with an Address from the Celebrant. The Baptism by Fire included the burning of a lock of hair, the present significant passage from the Torch Bearer coming at the conclusion.

The ritual also included the qualifications for membership:

- ‘1. Of years of intelligence, capable of understanding the doctrines.
2. Of good moral character, truthful, faithful and intelligent.
3. Of good abilities and well educated, or anxious of education.
4. A mind free from prejudice and anxious for instruction.
5. A belief in the One Eternal Omnipotent Beneficent Being. The greatest care must be taken in choosing candidates, whose names and certificates of character must be sent to the Council. Before being admitted to a higher grade they must give proofs of their proficiency.’

It will be noted that Edinburgh did not have a Masonic qualification.

As mentioned earlier, the Rosicrucian Society of England, did not work under a Warrant from the Scottish Branch although, as we have seen, Frater Hughan was provided with a Warrant to receive candidates.

We have seen that Bro.Little was elected Supreme Magus and M.W. Master-General, the title 'Supreme Magus' appearing to be granted *ad vitam*, but whether this was inherited from the Scottish Society is not clear. What we do know is that the S.M. took the Chair to confer ceremonies in the First Order and

probably in the other Orders. Bro.Hughan was elected Senior Substitute Magus but the other title of Deputy Master-General is not mentioned. It may be that there were two Deputy Masters-General and this would suggest that the Master-General originally took the First Order ceremonies, and the two Deputies took the Second and Third Order ceremonies. This would support Bruce Wilson's theory that the original Seven Ancients were far more important than in our present system, in all probability taking a major part in the ceremonies. The appointment of Master-General and Deputy Master-General were confirmed in the new By-laws of 1868 but are no longer mentioned after the death of Bro.Little in 1878.

Returning now to the ceremonies carried out during the first years of the **Rosicrucian Society of England** we shall attempt to assess how these compare with those at present in use and here the early minutes are of great assistance. It would appear that from the onset the candidate was known as the Aspirant, yet the ceremony was called *The Rite of Perfection*. This probably stems from the fact that many of the early fratres were in Orders of Freemasonry which favoured this term. The variety of terms used becomes a little confused, "admitted", "received" and "advanced" all being current, while some were "declared". It is interesting that, before the ballot at some meetings, the phrase 'being Master Masons of good repute' was included, which may indicate that some certificate was given by the sponsors. The first definite proof that the Zelator ceremony was worked comes in the minutes of the meeting held on 8th October 1868 which read: "Twelve brethren having been proposed, seconded and balloted for, were approved in the grade of Zelator; of whom the following, being present, received the *Rite of Perfection*...", then follows six names.

During these early years there appears to have been a very ample supply of candidates coming forward, many of whom were clerics, lawyers, magistrates and academics, and obviously priority was being given to increasing the number of members rather than carrying out the higher grade ceremonies. It should be stated, however, that all of the candidates balloted for did not become members. We read that, at the October 1869 meeting, after the V° and VI° ceremonies had been completed, 'the ceremony of Zelator was rehearsed.' After this date there is no further mention of the *Rite of Perfection*.

The other three grades of the First Order were at first 'declared', the II° and III° ceremonies first being worked at the December 1867 meeting, and the IV° in January 1868. Of these grades the II° appears to have been almost the same as the present; the ritual of the III° was either written or reshaped by Frater W. R. Woodman, then Secretary-General and later to become the Supreme Magus. All three contained a lecture.

Although at the beginning there does not appear to have been a strict qualification for taking the various offices, by the October 1868 meeting there must have been a considerable number of fratres who were not progressing due to lack of ceremonies in the Second and Third Orders. At this meeting we find a curious Minute which reads: "The following brethren were then declared (on Probation) in the ..." Then follows a list of twenty-four names of those promoted in the II° to the VIII°. It must be pointed out that nearly all these brethren did, in fact, receive the appropriate ceremonies later, e.g. Frater W. R. Woodman received VIII° (on Probation), but he took his VII° ceremony a year later and the VIII° still later - but they were all

carried out. The first time the VII° is recorded as having been carried out is in April 1871, but it is possible that it may have been given earlier and not recorded.

The first formal appointments to IX° in Anglia were by 'declaration' in 1868 when Fratres Little (M.G. and S.M.), Hughan (S.S.M.) and Hubbard (J.S.M.) were all declared in the IX°. This was probably done to legalise the position of the first two who had previously received the grade in the Scottish Branch. It was after this that the Supreme Magus declared that the Third Order was complete, and it was from this date that the Society assumed the form which continued until 1874.

As far as can be established, all the ceremonies of the various grades were given according to the 'English' ritual and that each contained a lecture, some of which may have been extempore, and possibly we find here the roots of our present *Claviculae*.

The first Honorary Members were elected at the July 1870 meeting in the persons of Bro. Hargrave Jennings and the Rt. Hon. Lord Lytton, the latter being requested to be the Grand Patron of the Order which honour he declined with some asperity! This pleasant practice has continued down to the present with rather happier results.

Returning now to the sixth meeting held on 1st February 1868, at which meeting Frater Little proposed the suspension of the By-laws which was carried. This is the first reference to the existence of By-laws, and the minutes give us no indication why they should suddenly be suspended: it may have been to allow Frater Little to make alterations. By the composition of the Committee elected to frame the By-laws, Frater Bruce Wilson considers that, as the Secretary-General was, at the time, a sick man,

and the third member, Frater Pendlebury, was: 'one of a small band of faithful followers of Frater Little in all his masonic and quasi-masonic ventures'; that the By-laws were written largely by Frater Little.

Although it is not proposed to reproduce the whole here, some are worthy of note as they would shape the Society for the next six years and, in some cases, far beyond. The title is given as **The Rosicrucian Society of England** and as such it would be known for seven years. The preface to the Rules and Ordinances is of interest as it gives a clear understanding of the place the Society was to hold - vis-a-vis Freemasonry in general.

The Society of the Rosy Cross is totally independent, being established on its own basis, and as a body is not otherwise connected with the Masonic Order than by having its members selected from that fraternity.'

Such may have been the original intention but, as will be seen later, it was not carried out completely.

Rule I details the days of meeting and that the first meeting of the year shall be considered the obligatory meeting, any member not being able to attend this meeting being obliged to send a written excuse to the Secretary-General. This Rule nominates four days of meeting, yet many more were held in the early years.

Rule II reads: 'The Officers of the Society shall consist of the Three Magi, a Master-General for the first and second Orders, a Deputy Master-General, a Treasurer-General, a Secretary-General, and seven Ancients, who shall form a Representative Council of the Brotherhood. The Assistant Officers shall be a Preceptor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple and a Medalist.'

Many of these titles are still with us, but some have fallen into disuse. It must, however, be remembered that, at this time, Frater Little was probably only thinking in terms of one unit.

Rule III may appear strange to us now, and was to be altered in the course of time.

'The Master-General and the Officers shall be elected annually at the obligatory meeting, and shall be inducted into their several offices on the same evening. The Master-General shall then appoint the Assistant Officers for the year.'

From this it will be seen that the Master-General, although elected annually, had considerable powers and these are more clearly defined under Rule IX. What is of considerable interest is that there is no mention of the Supreme Magus, a status Frater Little had assumed at the inaugural meeting, and it would seem that this was *ad vitam*.

Rule IV states:

'No brother shall be eligible for election to the office of Master-General or Deputy Master-General unless he shall have served one year as an Ancient, and have attained the Third Order; and no brother shall be eligible for the offices of Treasurer-General, Secretary-General or Ancient, unless he be a member of the Second Order.'

Rule V clarifies a number of points, giving the structure of the Society:

'The Society shall, in conformity with ancient usage, be composed of nine classes or grades, the number of brethren in each class shall be restricted as follows:-

1st or grade of Zelator	...	...	...	...	...	33
2nd "	Theoricus	...	...	...	...	27
3rd "	Practicus	...	...	...	...	21
4th "	Philosophus	...	...	...	...	18
The above shall form the First Order						Total 99
5th or grade of Adeptus Minor	...	...	...	...	...	15
6th "	Adeptus Major	...	...	...	...	12
7th "	Adeptus Exemptus	...	...	...	...	9
The above shall compose the Second Order						Total 36

8th or grade of Magister Templi	...	6
9th " Magus	...	<u>3</u>
	Total	9

These shall be considered as the Third (or highest) Order, and shall be entitled to Seats in the Council of the Society. The senior member of the 9th grade shall be designated "Supreme Magus" and the other two members Senior and Junior Substitutes respectively. The total of members shall be limited to 144, or the square of 12. The number of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the ceremonial meetings of the Society.'

Whether there was a symbolism specifically related to the number 144 in this Society cannot be established; in old ecclesiastic symbolism the number 12 denoted 'The original College'. There seems little doubt that some, if not all, of this structure had been copied from the Scottish Society, but may well have been of earlier origin. It has been suggested that there is a connection with the apocalyptic number of the Elect, or that it was originally derived from the cult of Mithras and, while either may have been its source, there is no evidence to prove it. What may, perhaps, be a more acceptable theory is that the base of '3' has always had many religious connotations and is particularly appropriate for a Christian Society. At the apex, the IX° is the 3, the VIII° is 3 x 2, the VII° 3 x 3, and so on down to the II° and I° where the number is adjusted to give the final 144. This mystical total is still perpetuated in our Zelator Ritual: "... the limit of each Rosicrucian Circle."

Rule VII is, with the additional qualification of candidates being Master Masons, almost identical with that quoted earlier as in use in the Scottish Society.

'No Aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful, and intelligent. He must be a man of good ability so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist and a loyal subject. Names of aspirants may be submitted by any member at the meeting of the Society and, if approved, after the usual scrutiny, they may be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.'

The above rule follows very closely the qualifications as laid down in the Scottish Ritual save that the latter require no Masonic qualification. While there is little doubt that the Scottish Society was all male, it would seem that, in London, Bro. Little was either making quite sure this would be so in England, or he wished the Rosicrucian Society of England to be safely tied to English Freemasonry. As has been noted earlier, the pre-1866 ritual used in Edinburgh had a distinctly Masonic flavour. We know that candidates for admission to the Scottish Society had to take a long obligation which was Masonic in structure, and this, together with other slight indications, prompts one to wonder whether, prior to Bro. Oneal Haye's tenure of the office of Magus, the Society had far closer links with Masonry which would make it compatible with the European Societies of an earlier period.

The last phrase of this Rule seems to foresee a complete Society of 144 members, which even with the initial enthusiasm was not to be attained. It also underlines that, at the onset, Frater Little only envisaged that the Society would be a single unit based in London. This concept was quickly broadened to include Provincial Colleges.

Rule X states:

‘As vacancies occur in each grade, by death, resignation or otherwise, the members of the grade [author's own emphasis] shall elect brethren from the next grade to supply the vacancies thus created.’

This remarkable innovative idea is at variance with the general tone of the rest of the Rules, as it virtually makes each grade autonomous, leaving the Master-General and the Council with no powers to promote the more deserving brethren. There is no evidence that this Rule was ever implemented.

Rule XI.

‘The Master-General shall have the superintendence and regulation of the ordinary affairs of the Society; subject, however, to the veto of the Magi in matters of ritual. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each ceremony by appointing well-qualified officers to officiate as Celebrant, Suffragan, Cantor and Guards in the various grades of the first and second Orders.

The M.G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honours due to his important office.’

Such powers virtually made the Master-General the Head of the Society, yet this was specifically by annual election and, in fact, Frater Little was only to enjoy such power for the first year: by contrast he had assumed the title of Supreme Magus and held it for life. Whether the power of appointing the designated officers was ever used is uncertain, as all those mentioned were officers under the Scottish Ritual, which was not used in London after the July 1868 meeting, the only officers named in the minutes being the hierarchy and the Ancients, the Conductor of Novices, a Medalist and Acolyte. It would seem that, at this time, the title of Supreme Magus was purely honorific, and Frater Little appears to have assumed this *ad vitam*, yet the only power

associated with it was that he acted *primus inter pares* with his fellow Magi. This was, of course, entirely different from the Scottish Society where the Magus had considerable personal power, as evidenced by his radical change of the rituals.

There is little doubt that Frater Little conducted many of the early ceremonies himself, and that he virtually ran the ordinary affairs of the Society. This must have been difficult when he was succeeded as Master-General by Frater Hughan, yet he still managed to make his influence felt. He must have been a very dynamic personality as evidenced by his great interest in many Orders of Freemasonry, and it was probably this widespread interest which enabled him to recruit so many of the early Aspirants.

The phenomenal faith of the founders, and of Frater Little in particular, is shown by their being able to publish a journal for the Society by July 1868. *The Rosicrucian* was published quarterly, and for such a minute membership this was a remarkable achievement. The first page of the journal formed the summons for the next meeting of the Society, whilst the Minutes of the previous meeting were given overleaf. The co-editors were the Master-General, Frater Little (S.M.) and the Secretary-General, Frater W. R. Woodman.

It would seem from the commencement that *The Rosicrucian* was to be directed towards a far wider audience than just the members of the Society for, after the first edition, much that was of interest to Freemasons generally was included. This achievement is more remarkable when we consider that there was being published currently the well-established Masonic journal, *The Freemason*.

The catholic tastes of the editors can be seen from the contents, which range from erudite papers on esoteric subjects to obituaries, book reviews, reports on Masonic meetings and largely indifferent poetry. Of the main contributors, Fratres Little and Hughan predominate, the former producing, in serial form, **The Chronicles of the Ciceronian Club**, a fictitious society under the Presidency of Bro. Mysticus (Fratr Little) mainly concerned with delving into the Ancient Mysteries of the Egyptians, Persians and others, and relating them to the Roman *Collegia Artificium* and modern Freemasonry. Frater Hughan contented himself with portions of the *Fama* and *Confessio* from Vaughan's translation of which he had given a copy to the Society.

Quite naturally the various Addresses given by Frater Little are printed verbatim; the following taken from his First Anniversary Address may be of interest:

'Follow then, my brethren, in the track of those enlightened sages whose names are hung like constellations in the heaven of fame, beginning with the Chaldaean shepherds of old, who drew lessons from the shining stars, or with the later adepts who, adopting theories of Platonist and Pythagorean, used numbers of geometric figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, let us trace their perpetual progress - let us mount the mysterious ladder, and learn from Nature and the wondrous principles that govern the material and immaterial universe. But approach not the temple of light with a darkened soul or impure thoughts - rather would I counsel you to recede in silence than advance incautiously to the consummation of our holy rites.'

Among the many articles from fratres, we find occasional papers from Frater the Revd. William Carpenter (editor of *Calmet's Dictionary of the Bible*), on *Symbolic Language*, extracts from *The Rosicrucian's Divine Light* of Comenius, *Church Symbolism* from Frater A. Stanley Allum, Brother Superior of St. Saviour's, Cambridge, and extracts from the **Kaballah** by Frater G. H. Felt, to name but a few of the erudite offerings. Later a series of articles by Frater Kenneth R. H. Mackenzie was to set a very high standard in esoteric writing.

The more general Masonic items included reports of meetings in many Orders, including the Ancient and Accepted Rite, the newly resuscitated Cryptic Rite under the authority of the Grand Council of New York, the Ancient and Primitive Rite of Misraim and, particularly, the Imperial, Ecclesiastic and Military Order of the Red Cross of Rome and Constantine which was later to spread to several pages. This aspect reflected the wide interests of Frater Little and many of the other fratres.

Yet, later, good literary material must have become harder to obtain for in the February 1873 edition we find the following plaintive appeal to members:

‘Originally intended to be a means of inter-communication between members of the Society, in addition to comprising a record of our transactions and prayers, *The Rosicrucian*, it may be honestly admitted, has scarcely borne out the first intention; whilst its utility as a transcript of minutes, however unquestionable, can scarcely be said to have added to the literary interest of its contents. For a large proportion of these shortcomings the Editors are responsible, and they regret the circumstance, but some share of the

blame may fairly be attributed to the general body of members, and especially to those who, with ability and time at their command, have done little to promote the elucidation of Rosicrucian lore.'

The paucity of good literary offerings may well have been a fundamental reason for commencing a new series under the title of *The Rosicrucian and Masonic Record* in 1874, when it was proposed to change publication from quarterly to monthly, with the Red Cross of Constantine defraying half the cost of printing. Unfortunately, neither of these proposals was ever implemented. The demise of this valuable publication has been set out very lucidly by Frater Bruce Wilson:

In 1876 the journal was turned over to Kenning and ran as a quarterly in connection with *The Freemason*, resuming also some of its Rosicrucian reports and articles. On Fra. Little's death the future of the publication was discussed, and it was decided to run it experimentally for one year under the editorship of (Fra.) Dr. Woodman. At the end of that year, without any reference to the health of Fra. Mackenzie, it was decided to discontinue the publication. It was suggested that it might appear as an annual, but this did not materialise, owing probably to the progressing decomposition which was at that time pervading all parts of the Society, with the exception of the newly founded York Coll., and to a strong feeling in a section of the members that the reports which appeared in *The Freemason* rendered any further publication superfluous. This was even argued in 1885 against the proposal to print the *Transactions* of the Metropolitan College, fortunately without success.

The final collapse of *The Rosicrucian* was openly attributed to lack of funds. But the real causes were an inadequate subscription, irregular production, dilatory and defective distribution, and a general lack of direction. Actually Fra. Mackenzie, who supplied so much of the material for the last numbers, had plenty of excellent material in reserve for future issues, and nobody regretted more than he the discontinuance of the publication.'

Frater K.R.H. Mackenzie was one of the brightest stars of the early years of our Society, and perhaps it would be pertinent to recall some of his achievements. He was elected an Honorary Member in April 1872 and, curiously, admitted to the grade of Zelator at the October meeting of that year. It was at this meeting that he promised to deliver a paper entitled, *Nature, its passage from Inorganic to the Organic*; regrettably there is no record that it was ever delivered. At the January 1873 meeting he delivered a paper entitled, *The Hermetic Cross of Praise*, which was so well received that it was proposed by Frater Little, S.M., P.M.G., "That as an acknowledgement, Frater Mackenzie be declared in the 4th grade, and that all fratres present be declared one grade higher than that which they occupy." Later he delivered, or had printed, papers on, *Report on the death of a Hermetic Philosopher*, *Rosicrucian Vision of Angels and Spirits vouchsafed to Dr. Rudd*, *Aims of Rosicrucian Science*, *Rosicrucian Vitality*, *Rosicrucianism: Religious and Scientific*, and many others of a highly erudite and esoteric nature. He became Assistant Secretary-General of the Society and attained 9°.

The above slight appreciation of Frater Mackenzie's work will finally refute claims made later that he was the first Supreme Magus of the Society in 1864, and that he relinquished the appointment in favour of Frater Little in 1867. It also gives point to the original number against his name in the Golden Book of 114, which was later struck out and '0' substituted.

The close association between the Society and many Orders of Freemasonry will already have been noted with the obvious cross-pollination of ideas, yet there is no evidence that in the first few meetings any regalia was worn. There are, however, records that ranks in the Ancient and Accepted Rite were used, specifically the 18° and the 30°. The jewel for the Supreme Magus, together with that for the other Magi and that for the fratres, was approved in 1868 and all are of the form at present in use, the only variation being that, originally, only a green ribbon was allowed throughout. This is recorded in *The Rosicrucian*:

'N.B.- The jewels are only to be obtained from Fra. Kenning, the Medalist appointed by the Society; and, as no Masonic clothing is required, all Brethren are expected to appear in the Jewel of the Order...'

The first indication that some fratres considered that the association with the Red Cross of Constantine should become even closer is shown in a Notice of Motion given by Frater Angelo J. Lewis at the meeting held on 8th July 1869:

"That new admissions to the Society be restricted to members of the Red Cross Order. That the Regalia of the Red Cross be worn at all meetings of this Society by those who are Knights of that Order."

This motion was discussed at length at the October meeting when finally Frater Angelo J. Lewis withdrew his Motion, deferring further discussion until the Obligatory meeting in January, at which meeting Frater Lewis withdrew it unconditionally.

The reasons behind this association between the two Orders becomes readily apparent when we appreciate that Lord Kenlis (later to become the Earl of Bective) was not only Honorary President of our Society, but also Most Illustrious Grand Sovereign of the Order of the Red Cross of Constantine. It was further cemented by Frater Little being, at various times, Grand Recorder and Grand Treasurer of the Red Cross, whilst many of the highest ranking fratres held important ranks in both Orders. Fratres Hughan, Burdett, Levander, Hubbard and Woodman all were either members of the Grand Imperial Council of the Order or of the Grand Senate. With such an intermingling it is not surprising that there were signs that a complete amalgamation of the two Orders was being considered.

Although the Order of the Red Cross of Constantine had been revitalized in England shortly before the founding of our Society in London, the growth of the former was remarkable, as can be seen from the lists of Conclaves printed in *The Rosicrucian*. In 1870 thirty Conclaves were established in England, yet only three years later twenty-one Intendants-General of Divisions had been appointed in England alone, with others in Bengal, British Burma, Madras, China and Canada. Indeed, between 1865 and 1873, one hundred and twelve Conclaves had been founded.

What are now known as the Appendant Orders of the Red Cross of Constantine were originally independent Orders, yet both limited themselves to a

specific numerical membership which impaired growth and led to them losing their independence. Our own Society must have found itself in a similar situation, for the prescribed total membership of 144 would quickly lead to some grades becoming full with little chance of either expansion, or promotion for existing members. Fortunately for us, enough of the early fratres appear to have been aware of the problem, but alas no record of their deliberations has survived.

During these early years some fratres must have been concerned that the Rosicrucian Society in England had no legal authority such as a Warrant from a superior body: all being Freemasons, they would be well acquainted with the system by which Lodges and Chapters had to receive such a Warrant before they could carry out ceremonies. Yet the London Rosicrucians had no such Warrant - they had just met together and constituted themselves into a Society, and the Scottish Branch never queried the legality of this move.

The Warrant issued to Bro. Hughan has already been discussed, but this was only an authority to "receive such gentlemen as, after submission to the Grand Council, by them may be deemed eligible." In fact, no candidates' names were ever submitted to Edinburgh, and it is possible that the Warrant was issued to cover potential candidates for admission into the Edinburgh College.

The lack of a Warrant obviously exercised the minds of many of the fratres during these early years, and before the end of the century, legends began to appear which provided a suitable historical background with a rather dubious traditional history, a situation sadly made worse by some appearing in official histories of the Fraternity.

Thankfully, Frater Bruce Wilson researched this facet very thoroughly whilst the documentary evidence still existed, so that we can now look on these 'heresies' with a less jaundiced eye.

The several legends are interwoven around six personalities: Frater K.R.H. Mackenzie, whose work we have touched on briefly; Bro. William Henry White, Grand Secretary of the Grand Lodge of England, 1810 - 1857; a Venetian Ambassador who has not been identified; Count Apponyi; Prince Rhodokanakis and Bro. The Revd. E. F. Ravenshaw.

The first legend tells of an 18th century Venetian Ambassador to England who, it is said, was possessed of Rosicrucian secrets and also the authority to confer degrees (grades) and to pass on to the disciples that prerogative. Among the disciples so admitted was Bro. William Henry White, Grand Secretary of the Grand Lodge of England who, in the course of time, found himself to be the only remaining initiate. It is said that, to ensure that the secrets were not lost for ever, he decided to admit Bro. Little to the secrets of the Fraternity and to invest him with the authority of recruiting others. In fact, Bro. Little was employed on the staff of Grand Lodge from 1862 and appointed Cashier in 1866. It is related that, after Bro. White had retired from office in 1857, Bro. Little found certain papers in the cellar of Freemasons' Hall. These related to Rosicrucianism and, on this authority, Bro. Little virtually had the power to found a Society in London. It will be seen from the above dates that Bro. Little was not employed at Freemasons' Hall during the period of Bro. White's tenure of office and, even if he had found the said papers, one is prompted to wonder why this was not revealed during his lifetime: it would certainly have saved him several journeys to Edinburgh to receive his Rosicrucian grades.

The Historical Notice of S.R.I.A., printed in 1900, gives a version of this legend citing Bro. E. F. Ravenshaw, Grand Chaplain of England, as "... one of the earliest fratres of the Society." As far as the minutes of the Society record, Bro. Ravenshaw was never admitted to the Society and his name does not appear on the earliest list of members printed in November 1873, also there is no evidence that he attended any meeting.

The monograph continues: "...the only Literary extant evidence of the source of our Rosicrucian Ritual from Bro. White is contained in a letter in the possession of the Society." Fortunately Frater Bruce Wilson was able to find the letter cited but there were no manuscripts attached. The addressee is not given but is believed to be Frater Woodman, the then Secretary-General. The text reads:

"Cumberland Terrace,
Regent's Park, N.W.
Dec. 18th, '70

Dear Sir, and Bro.,

I did not intend to write unpleasantly. The facts are simply these. The history set forth by Bro. Little when the Order was 'revived' was that distinguished members of the genuine Order had the right of conferring it on others. That a certain Venetian (if I remember rightly) Ambassador in the last century has so conferred it on persons in the country, who in turn handed it on, the former G.S. Bro. White having been one of the last possessors of it, among whose papers in the G.Sec's office Bro. Little found an imperfect Ritual. Whether any member was then living, I do not know, but at any rate Bro. Little with some others amended and enlarged the fragmentary Ritual, and floated the 'revived order' as a genuine and legitimate continuation of the old order; [Up to this point there is nothing to show that the letter does not refer to the S.R.I.A. - note inserted by Frater Bruce Wilson] and for some five years or so it lived and flourished, tho' the Sup: Council 33° declared it was merely a new form of the degree which belonged to them - as the

Scottish S.C. does to this day - so much so that an objection was raised but finally waived to my admission into the 'Royal Order', on account of my connection with the Red Cross. Then on the scene appears (in Greek) Rhodokanakis Prince or Grocer, in much wrath and indignation, claiming to be by birth and descent the living and only representative of the hereditary Sovereigns of the Ancient Order, denounced the revived order as an imposture, and published a gorgeous volume on the subject. To him Kenlis submitted, and acknowledged that the revived order could not substantiate its claims, and made such a change of title as Prince R. required to show its distinction from the Ancient order. As my attraction to the Order was its being (as was supposed) a genuine revival of a never entirely extinct order, my interest in it ceased when its claims to be such were relinquished. It might still be a more or less interesting ceremony, but nothing more, and I quietly withdrew. The Pr. Conclave of which I had been a member from an early date, very amiably elected me an Hon. Member, but I have not for many (years) attended the meetings.

**ffnally yours,
T.F.Ravenshaw "**

The papers to which this letter refers were thought by Frater Bruce Wilson to be documents belonging to the Order of the Red Cross of Constantine. We now know that they, in fact, belonged to the Order of the Red Cross of Palestine which was worked by Waller Rodwell Wright from 1804 to 1813 and later in Malta. No wonder the Revd. Ravenshaw was incensed as he was Grand High Prelate of the Order of the Red Cross in 1873 as well as being a Member of the Grand Imperial Council of the Order and Intendant-General for the Division of Wiltshire.

These papers, which are now in the Archives at Mark Masons' Hall, clearly show that they do not refer to the founding of the S.R.I.A. or the Red Cross of Constantine. Whether they were found or not by Frater Little is academic.

The Prince Rhodokanakis mentioned in the letter is a somewhat shadowy figure who seems to have flitted about in several Orders in which many claims have been made by him to high office. He is alleged to have been admitted into our Society in 1872 yet his name which, according to Frater Bruce Wilson, appeared on an early list of members, is nowhere found in the minutes or on the first official list of members printed in 1873. He even claims that in 1871 he had been created an Hon. Magus, IX° of the Rosicrucian Society of England with powers to establish a Supreme Lodge of the Society in Greece. One is tempted to feel that such a prestigious appointment would have been welcomed by Frater Little and given full prominence in the minutes: no such item appeared.

He did become Grand Master and Sovereign Grand Commander of two orders which he founded in Greece, and may well have got himself elected Supreme Magus as he is said to have appointed a Greek professor as Secretary-General.

The Prince's activities elsewhere are even more fantastic, for Frater John Yarker, a well-known member of the Manchester College and Secretary of the Northern Counties Province, wrote to Frater Irwin, Chief Adept of Bristol, asking that Rhodokanakis be made a member of the Bristol College, stating that he was already a member of the Manchester College. The story becomes even more ludicrous when we find that Frater Yarker, who was very respected in the North, asks Rhodokanakis to appoint Col. Macleod Moore, an Irishman settled in Canada, as Hon. IX° so that he might found a Rosicrucian Society in Canada - and this was actually done, the Society being founded on 16th March 1877. The Society seems to have passed into abeyance after ten years and, as far as can be established, had no connection with the Society in London.

It now remains to refute finally the claims made for Frater Mackenzie - after his death. Early in his life Frater Mackenzie was supposed to have been the tutor of Count Apponyi in Austria and that, during this period, he was not only admitted to the Fraternity, but received the IX° from this gentleman and received authority to found a Rosicrucian Society in England. This he chose not to do until he met Frater Little to whom he communicated the secrets and the authority to found a Society in London.

From what was related earlier, mainly culled from the minutes of the Society, it will be readily apparent that the legends could not be supported by the facts. What is so sad is that some unknown fratres felt it necessary to fabricate such a history, presumably to provide an apostolic succession which might be a substitute for the non-existent warrant. In the case of Frater Mackenzie, however, it has not succeeded in besmirching his character which shines through in his papers on symbolism and/or esoteric subjects, which must have been well received during his lifetime and are preserved in *The Rosicrucian*.

In dealing with the absurd legends of our origin, which had to be dissected at length, we have unfortunately jumped ahead in the historical account by mention of the Bristol and Manchester Colleges. This was inevitable as the personalities overlapped the time-scale. The interesting and important influences which caused our Society to expand will be dealt with in the next chapter. Suffice it to say that, by the end of 1869, the Society had become established on a fairly sound base and, although the administrative functions were sometimes rather homespun, it was increasing in membership, the rituals had been agreed, the pattern of the jewels accepted, and there was a considerable volume of

papers being delivered at its meetings or appearing in *The Rosicrucian*; much of this development must have emanated from the dynamic character of Frater Little.

Early expansion in the Society

At its inception it is clear that, either by design or accident, our Society was intended to be monolithic in structure; its administration and ceremonial centred around the Master-General and Supreme Magus, Frater Little. At the commencement this was probably the only manner in which the Society could function, as the Master-General was the 'fount of all knowledge' so far as English Rosicrucianism was concerned. It is also obvious that, because of his high rank in many Orders of Freemasonry, Frater Little was able to sponsor a large proportion of the early candidates. What, at this distance in time, appears so incredible, is that Frater Little should, in framing the Rules and Ordinances, make the appointment of the principal officer, the Master-General, annually elected. The Supreme Magus, on the other hand, had virtually no real power, only as *Primus inter pares* with the other two Magi, and this he quite happily accepted and assumed it *ad vitam*.

The Edinburgh Society had a similar structure but there, as far as we can establish, its Head had the title of Magus Maximus. This tempts the supposition that originally there were, presumably, several other Colleges. This idea may be further supported by the fact that, of the members of the Edinburgh College whose names are known to us, all were prominent Freemasons. By virtue of this they would be well-acquainted with the prevailing system of subordinate Provinces and private Lodges being under one supreme authority, yet they did not seem to find the unique situation of the Edinburgh College in any way peculiar. As far as we can judge, if there were originally several Colleges, they must have been semi-autonomous owing fealty only possibly in

matters of ritual, and such a loose-knit organization may well have been the reason behind the survival of Edinburgh College. That the Edinburgh College was completely autonomous may be the reason for there being no attempt, as far as we know, to found a subordinate College in London, yet Oneal Haye must have been well aware of what was about to take place long before the first meeting in 1867; the granting of IX° to Frater Little is surely proof of this as it was given *in absentia* on the day of that meeting.

As Frater Little knew of only one Rosicrucian College - at Edinburgh - it is fair to assume that he patterned the London College on this without thought of a network of Colleges spreading throughout the country. It is of interest to note that only once in the first six years, in the issue of *The Rosicrucian* for October 1871, was the London College referred to as the 'Metropolitan College', a title which in clerical terms pertains to a capital or archbishopric; a Head with subordinates. Essentially for the first few years, the Society was the 'College' and the 'College' was the Society, hence the reason for our Metropolitan College having always worked without a Warrant.

If such a unitary system was Frater Little's aim in 1867, it was soon to be changed. This change may, to some extent, have been brought about by the rapid expansion of the Order of the Red Cross of Constantine, of which Frater Little was the Grand Recorder, and which has been mentioned more fully earlier. What is clear is that, whether the motivation was inter-Order rivalry or a genuine desire for the Society to expand, the first two subordinate Colleges were founded without being any part of the declared policy of the Society. It seems doubtful if the Society had, at this time, the administrative ability or the organization to support such an expansion, even

taking into account that Frater Little was, at that time, Provincial Grand Secretary of the Craft Province of Middlesex. This metamorphosis was brought about when Bro. Captain Francis George Irwin was admitted to the Society at the meeting held on 13th October 1867.

Frater Irwin had been a regular soldier who had served for twenty-one years and attained the rank of sergeant, and then retired to take up the appointment as Adjutant to the 1st Gloucestershire Engineer Volunteers. This appointment was not especially onerous, although Irwin took his duties seriously, and carried with it commissioning as a Captain. He was stationed at Bristol and there served a further twenty-one years in this appointment finally retiring with the rank of Major. It was during his service overseas, particularly at Gibraltar, that Frater Irwin became involved with R. F. Gould in the reviving of certain Masonic Bodies, and was responsible for bringing the Order of Eri to England. His progress in Masonry was rapid, being installed as W.M. of a Craft Lodge only three years after his Initiation, with an even more rapid rise in the Royal Arch. He was well known to Frater Little in the Red Cross of which he was an active member, and possibly this precipitated the founding of the first College in the West Country. Apart from his Masonic activities, Frater Irwin was a student of the Occult and actively involved in Spiritualism.

In the work already quoted, Frater Bruce Wilson clearly considers that the founding of the first sub-ordinate College at Weston-super-Mare was the result of inter-Order rivalry and, as he worked from original documents, due respect must be accorded to him, and parts of the work are quoted at length:

"The founding of the Rose and Lily Conclave No.10 of the Red Cross of Constantine at Weston-super-Mare, the work of Frater Irwin, must have caused considerable correspondence between him and Frater Little; and the promise of further advancement in that Order appears to have been accompanied by the promise to authorize him to found a subordinate College of Rosicrucians at Bristol. Frater Little sounded the Council of S.R.I.A. on the subject, but the suggestion met with disapproval, probably because it was suspected as part of a plan to make the S.R.I.A. a subordinate of the Red Cross; the vacation of the office of Master-General by Frater Little, and the installation in his place of Frater Hughan, one of the opponents of the proposal, rendered any prospect of the consent of the Council still more remote. Frater Little therefore wrote to Frater Irwin at Bristol, sending him a Zelator ritual, and authorizing him to admit B. Cox, Major-General Munbee, and one other to that Grade, saying this was as far as he could go at present. Even in this, Frater Little appears to have been transgressing the Rules and Ordinances of the Society drawn up by himself."

Bro. Benjamin Cox had, in fact, been proposed as an Aspirant in the London College by Frater Little at the meeting held on 14th January 1869, but was not present to be admitted. In effect, Frater Little was giving Frater Irwin authority to hold a highly irregular meeting, and to admit three brethren into the Society only one of whom was an accepted Aspirant. This situation was further worsened by a later letter which read:

"A line to save post. Make 3 more Rosicrucians and go to work on the Red Cross. You are recommended to Lord K. for Ins : Gen : Bristol. Yrs. R.W.L. I will try to get the Red Cross Council to let you form a college of Ros^{ers} at Bristol."

The underlining of the last seven words of the postscript is obviously intended to give them added importance - the authority of the Red Cross to grant permission for the founding of a Rosicrucian College! A more charitable view may be that it was just a slip made by a man in a hurry, but this does not mitigate against the thrust of the correspondence as a whole. The "Ins : Gen : Bristol" is probably meant to mean Intendant-General, the title of a Provincial head of the Red Cross both then and now. "Lord K", Lord Kenlis, was Honorary President of our Society and also head of the Order of the Red Cross of Constantine. Frater Irwin was shortly to become Intendant-General, and was appointed Chief Adept in our Society on the authority of a resolution passed at a meeting of the Society on 8th April 1869 which was proposed by Frater Levander and seconded by Frater Col. Burdett:

"That Capt. Irwin, of Bristol, be permitted to form a College at Bristol, restricted to the number of 12 members, including himself as Chief Adept."

This was the first occasion on which the rank of Chief Adept had been conferred, Frater Irwin presumably having been given the 9° on some occasion not recorded – his name appears on the first Summons of the Bristol College as being simply '30°'; he was to make his next appearance in London at the meeting held on 14th April 1872 when he appears as "Capt. F.G.Irwin, C.A.". No apologies were recorded for the intervening meetings.

The title of Chief Adept is not mentioned in the Rules and Ordinances passed by the Society and there is no record of the matter having been discussed. It may well have been a title used in an earlier Society, or of one of the Rosicrucian Societies

which may have survived in fragmented form in Europe, but there is no proof. What is of interest is the very simplicity and aptness of the title, which is so far removed from the flamboyant style adopted by many of the Orders of Freemasonry. We may perhaps hope that this is an indication of an ancient history at present veiled from our view. Regrettably the authority and functions of a Chief Adept are not defined.

The Bro. Cox referred to in the first letter from Frater Little was then the Recorder of the Rose and Lily Conclave No.10, and of the William de Irwin Conclave No.17 shortly to be founded by Frater Irwin. Bro. Cox was to be the Provincial Secretary-General of the new Province and College, and a tireless worker in attempting to keep it functioning. Bro. Major-General Gore Boland Munbee had known Frater Irwin for many years, and is believed to have been instrumental in his being appointed as Adjutant. The two were closely linked in several Orders, Frater Munbee being appointed as the Intendant-General of the Red Cross Division of Somerset some time prior to 1873. It has to be assumed that he was admitted to the Society by Frater Irwin as his name is mentioned at the second meeting. The unnamed third brother whom Frater Irwin was 'authorised' to admit is not clear.

There is, however, the peculiar situation of Frater Vincent Bird who appears on the summons for the inaugural meeting as the first candidate for admission. He had been admitted to the London College before Frater Woodman in 1868, as his name appears in the list of members printed in *The Rosicrucian* that year where he is shown as senior to the then Secretary-General. The summons for the

inaugural meeting was sent out by Frater Cox and reads as follows:

'Rosicrucian Society of England

The Right Honourable The Lord Kenlis, Hon. President
Frater William James Hughan, M.W. Master-General

Provincial College of Bristol and Neighbouring Counties
Frater Francis George Irwin, 30°, Chief Adept

Weston-super-Mare, December 21st, 1869

Care Frater,

You are requested to assist in forming the Mxxxxx Cxxxxx at the Masonic Hall, Weston-super-Mare, on Wednesday Evening, the 29th December 1869, at Six o'clock precisely.

Yours in fraternity,
Benjamin Cox, 30°
Provincial Secretary-General

Business. To enrol Candidates and confer the Rite of Perfection on approved Members -

Aspirants to the Grade of Zelator. -

Vincent Bird, 30°, Devonport. (approved by Grand College).
Bro. Rev. John Clare Pigot, 18°, B.D., Thrumpton Lodge, Weston-super-Mare.

Bro. Rev. Robert Charles Lathom Browne, 18°, The Rectory, Weston-super-Mare.

Bro. John Townsend, 18°, Commander Royal Navy, Lona Villa, Weston-super-Mare.

Bro. William Henry Davies, 18°, M.A., Solicitor and Registrar of County Court, Weston-super-Mare.

Bro. Frederick Vizard, 18°, Wholesale Wine Merchant, Weston-super-Mare.

Bro. Henry Wiltshire, R.A. (Lieut. Vol. Engineers), Hillside Villa, Totterdown, Bristol.

Edward Gregory, 18°, Builder, Vale Cottage, Weston-super-Mare.

Thomas Clarke, 18°, Newspaper Proprietor, Victoria Quadrant, Weston-super-Mare.

Sidney Jones, 18°, Outfitter, Regent Street, Weston-super-Mare.

Thomas Beedle, M.M., Stationer, &c, High Street, Weston-super-Mare.

William Thomas Male, M.M., Nailsea (as Serving Guardian of the Temple).

Although the above list contains twelve names, only four could be admitted; this on the assumption that Frater Irwin had admitted three previously, making up the membership to the allowable total of twelve. The names of those admitted are given as Fratres Townsend, Davies, Gregory, Clarke, Jones, Beedle and Male. Bro.Vizard seems to have taken his name temporarily off the list of Aspirants, but was subsequently admitted in 1871; Bros. Pigot and Wiltshire do not appear again.

There appear to be many irregularities in this summons, but we are forced to remember that it was the first Provincial College to be formed and that, of the members, only Frater Irwin had a scant knowledge of Rosicrucian procedure as developed in the London College. Possibly the most remarkable addition is that all except two fratres are given their rank in the Ancient and Accepted Rite; during the period the College was functioning this was not questioned by the Secretary-General. Although the Mxxxxx Cxxxxx was formed, the admission ceremony is described in the Minutes as 'The Rite of Perfection' even though Frater Irwin did possess a ritual of the Zelator ceremony sent to him by Frater Little. The appointment of officers was waived, in that the newly admitted Frater Townsend was immediately appointed as Celebrant.

One might consider that the founding of the first Provincial College would be acclaimed in the official organ of the Society, *The Rosicrucian*, yet the only

mention is contained in two and a half lines under 'Editorial Note' in the issue, No.VII, for January 1870:

'The College of Rosicrucians at Bristol has been opened most successfully by R.W.Frater F. G. Irwin, who admitted several Aspirants to the grade of Zelator.'

The notice is so scant that it omits both date and the actual number of Aspirants admitted.

The second meeting of the Bristol College was held on 2nd January 1871, more than a year after the first, yet there is no indication why meetings were not held in the interim. Provincial By-laws were framed and a copy is held in the High Council Library. These are entitled, "Rules and Ordinances of the Provincial College of Bristol and the Neighbouring Counties", are dated 29th December 1869, and approved by Frater Little. They are essentially the Rules and Ordinances of the Society with additions to cover Provincial and College requirements, and cannot be considered as actual Provincial By-laws. They were printed, and it has to be assumed that all members of the College received a copy. They were to be used later as what we would now call 'model By-laws', and all the early Colleges are believed to have used them as a basis for their own.

The summons for the second meeting took the same general form as the previous one save that the name of Frater Hughan as M.W.Master-General has been replaced by that of "Frater Robert Wentworth Little, Supreme Magus and P.M.W.M. Genl.", which may show that Frater Little had insisted on the inclusion of his name, though why he insisted on using both titles is not known. Frater Irwin is shown to have received the 31° in the Ancient and Accepted

Rite, and the heading 'Business' has been changed to the more acceptable 'Agenda'.

Under 'Agenda', we find an Item, 'To appoint Celebrant, Treasurer-General, Secretary-General and the other officers of the College for the ensuing year.', together with a general item which appeared on all subsequent summonses: 'To transact such other business as the Chief Adept may bring before the College.' The summons also has spaces to show Grand College and Provincial College dues.

The adoption of the title 'Celebrant' is of interest as, at that time and until 1891, the title of the annually-elected President of the London College was 'Master of the Temple'. The title 'Celebrant' was to be retained by the Bristol College throughout its life-time and, although this constituted titular authority within the College, the Celebrant taking the ceremonies, there is no doubt that the Chief Adept continued to determine the business, as is borne out by the final item on the agenda mentioned above.

At this meeting the Celebrant announced that there was a vacancy in the grade of Zelator and that the Chief Adept had selected the senior Aspirant, Bro. Whereat, to fill it. Technically Bro. Whereat was not an Aspirant as he had not been balloted for at the inaugural meeting, but as Pigot and Wiltshire had withdrawn and Bro. Vizard wished to wait, there were no other Aspirants. The vacancy was through Frater W.T. Male being a Serving Frater and therefore not a full member - a point that should have been known to the Chief Adept previously from his masonic experience.

Bro. Whereat was then admitted - or, according to the Minutes, 'perfected in ancient form' - and the ceremony of Zelator carried out by the Celebrant, Frater J. Townsend. No doubt the ritual sent by Frater Little was used - the 'English' version.

All the officers were appointed and installed by the Chief Adept. Frater Davies was appointed Celebrant and was to continue in this office for the life of the College. Frater Munbee was appointed Suffragan which was presumably the equivalent of Exponent, but he was not present. The Four Ancients were, 1st Frater Clarke, 2nd Frater Gregory, 3rd Frater Jones and 4th Frater Whereat, Gregory also being Organist. Frater Beedle was appointed T.B. with Frater Inskip as Herald and Guardian (described as 'Custodian of the Temple'). Frater Cox was appointed Conductor of Novices, and appears to have been also Secretary-General and Treasurer-General.

The Chief Adept informed the fratres that Grand College and Provincial dues should now be paid, and set a good example by paying his own, which was followed by all present. Frater Cox had been previously advised of this by the Secretary-General and had written to say that he would forward them immediately after the meeting. The Chief Adept announced that he would hold a meeting in February for the purpose of conferring the II° on all fratres who had held office during the previous year; this would create vacancies in the Zelator grade. As the College then had its full compliment of twelve members, this indicates that he had received notice of the forming of another College at Manchester, with the extension of membership in the Provincial Colleges now increased to thirty-six members each.

This second meeting was given a detailed notice in the April, 1871, edition of *The Rosicrucian* in which, for the first and only time, the office-holders are detailed. It appears that Frater Townsend is Past Celebrant, which presumably was considered an

office, whilst Frater Inskip is shown as "H., and Cus. of Temple." All except Frater Whereat are shown with their rank in the Ancient and Accepted Rite.

Frater Cox is complimented on the manner in which the College has been prepared. It is here that there is the first – and highly misleading - mention of a 'Quarterly Meeting'. It is noted that Frater Cox set up the College using Royal Arch furniture.

At the meeting of the London College on 28th April 1871, the Secretary-General was requested to compile a list of all members, including those of the Provincial College, showing the grade of each frater. Although it is certain that this information, together with the 'Grand Council' dues, was sent to the Secretary-General by Frater Cox soon after the second meeting of the Bristol College, nothing was done to publish the complete list for some years.

When the increase in the allowable membership was made known, it was not through the minutes of the London College or in *The Rosicrucian*, but later in a notice in *The Freemason* in which it was stated that the London College should be limited to a membership of seventy-two, and that the two subordinate Colleges, Bristol and the West and the newly-formed Manchester and the Northern Counties College, should each be limited to thirty-six members. This new arrangement still perpetuated the symbolical Rosicrucian circle of one hundred and forty-four members, but it is not certain where the pressure for the new totals emanated; it may possibly have come from Manchester for, as we shall discuss later, this College was to expand quickly. It is here that the first mention of the 'Metropolitan College' is

made. At the next meeting in London on 13th July 1871, the Supreme Magus announced that the limit of one hundred and forty-four members applied to the Metropolitan College, and did not include the members of the Provincial Colleges.

On the summons of the third meeting of Bristol College – announced for 14th July 1871, but held on 10th – Lord Kenlis had assumed his new title, The Earl of Bective, and Frater Little is shown as ‘Supreme Magus’. Below the Chief Adept's name appears: ‘Frater Benjamin Cox, 18°, Suffragan-Theoricus. Frater William Davies, 30°, Celebrant-Zelator.’ These titles were used on all subsequent summonses, yet it is not clear why they were adopted. Perhaps it was that these Fratres took the II° and I° ceremonies respectively. Whatever the reason, no comment was forthcoming from either Secretary-General Woodman or the Supreme Magus. If they did preside over the II° and I° ceremonies, this might link with Frater Bruce Wilson's suggestion that originally the Ancients were not progressive offices, but were elder fratres who instructed on the seven grades. What is peculiar is that at that date neither Frater Cox nor Frater Davies had taken the II° ceremony themselves, as the special meeting announced by the Chief Adept at the second meeting, at which all the officers of the previous year were to be given the II°, had to be postponed.

Written in ink under ‘Agenda’ on the third summons appears an item: ‘To elect as a Joining Member Frater John Yarker, Chief Adept of Manchester College.’ At this time Frater Yarker was not Chief Adept but was Provincial Secretary-General of the Manchester College and Northern Counties

and, as we shall see later, he was an energetic member of the Society. There then follows the names of four Aspirants: Frederick Vizard, who had been elected at the first meeting; Walter John Vizard, Major, Madras Staff Corps; John Scott, Commander, R.N.; and William Salter Gillard, of Sherbourne, W.M. of the Craft Lodge No.1168. The last-named was not present and came up at the next meeting.

Commander (later Captain) Scott was made an Honorary Member, no doubt because of his duties abroad; he subsequently became Supreme Magus in Hibernia but died not long after on 9th January 1879: there was no successor to that appointment. It is recorded that the Vizard brothers were admitted to the I° by the Celebrant, Frater Davies, 'doing the work well without ritual'.

The summons also included an item, 'To confer the Second Grade of 'Theoricus' on approved Fratres.' Unfortunately there was no time to carry out this item and it was postponed to a special meeting held on 17th July when the II° ceremony was carried out by Frater Davies, so presumably he had received this grade earlier but it has not been recorded. Frater Major Vizard also received II° at the same ceremony, and this was only three days after he had been admitted, presumably as he was proceeding back to India. He took no further part in our Society, but, when he finally retired to England, he became a member of the Correspondence Circle of Quatuor Coronati Lodge. Frater Yarker was elected an Honorary Member at this meeting.

At the fourth meeting of the Bristol College held on 20th February 1872, the names of Fratres Irwin, Cox and Davies appear as before, but from now on their ranks in the Ancient and Accepted Rite are omitted, however there is still a small Maltese Cross after Cox, possibly signifying his membership of K.T.

There were two Aspirants admitted at this meeting, Bro. Loftus Herbert Ricketts, Prov. G. Stwd., Somerset, of Lodge No.1222; and Bro. William Salter Gilliard, whose name was on the last summons and was presumably elected at that meeting. This was the Election Meeting, and once again Fratres Davies and Cox were re-elected Celebrant and Secretary-General respectively. The V°, Adeptus Junior', was to be conferred on approved fratres, but no names are given and, presumably, it was by declaration. It is on this summons that the amounts of Grand College and Provincial dues are given, being inserted in ink as 5s. and 2s. 6d respectively.

At this time, no certificate had ever been presented to newly-admitted fratres either in London or in the Provincial Colleges. On 30th August 1871, Frater Cox, that excellent Provincial Secretary-General, sent to the Chief Adept, Frater Irwin, a certificate he had designed for members of the Bristol College, asking if he had any alterations to suggest. He also supplied an explanation of the various symbols and words contained on the certificate. Frater Cox's explanation is given here in full:

Note: The illustration overleaf repays careful examination, as it shows Latin characters (in ink) against the printed cuneiform chosen by Frater Cox. It is assumed that this was the copy sent to Frater Irwin. If true this would show that he examined it even though he made no comment.



The 'Cox' Certificate

'The I T N O T G A O T U is in the ancient writing of 'Moses', and that round and underneath the triangle is in the cipher of the G.I.I.G. of the 31°, and the words are '*In principio erat verbum, et verbum erat apud Deum et Deus erat verbum*', (and underneath) '*Lux e Tenebris*'; round the circle within the triangle '*Le regne de Phtha est eternal*', with the word (letters) 'God' in each corner. The cross within the circle represents Light and Darkness with the four Characters of Earth, Air, Water, and Fire. I have not written the Officers' titles on the base of the pedestal, yet I think that is the proper place for the signature. The letter on the left side of the triangle should be more equally divided.Why I placed the two circles at the bottom was to make a triangle with the top one so as to leave a double triangle (although I know the bases are downwards). If you would suggest any alteration will you let me know.'

The Chief Adept did not suggest any alteration. As Frater Bruce Wilson points out: "He even appears to have taken the cypher inscriptions as read; for he failed to observe that, whilst Frater Cox in his description had given the words on the circle as "*Le regne de Phtha est eternal*", the letters on the certificate read "*est eternal*", which, as Frater Irwin had sufficient knowledge of the French language to translate French rituals into English, could hardly have escaped his notice if he had taken the trouble to read it. The letters which Frater Cox thought should be more evenly divided remained in the sketch; but the certificate was approved and sent to the printers, and issued without delay. It was the first and, for a long time, the only certificate in the Society.

A copy of the certificate was given to Frater Yarker as an Honorary Member, and he took it back to the Manchester and Northern Counties College who approved the design and issued it, with the alteration in the name of the Provincial College of course. It was also sought by Prince Rhodokanakis when he assumed the appointment of Supreme Magus in Graecia although it is not known whether the actual design was ultimately used. As late as November 1873 the Secretary-General of the Society requested a specimen and, although it was admired in London by Frater Little, nothing was done about it. In 1911, Frater Yarker sent a copy of the Bristol Certificate to Frater Westcott with a covering letter attributing the design to Frater Irwin, together with a copy of Irwin's "Explanation of Certificate" which is both tenuous and symbolically superficial. It is given below purely out of interest:

"The Arch represents that said to be established as a Covenant between God and Man, and is an important Rosicrucian Symbol. - The letters in Mosaic characters on the Arch represent the English Characters I.T.N.O.T.-G.A.O.T.U. - this is an emblem of God, the 3 letters forming the word God being placed one in each angle.- Between Inner and Outer triangles are the following words - *In principio erat Verbum. Et Verbum erat apud Deum. Et Deus erat Verbum.* - This is one of the principle R.C.Keys. - The O between the inner and the outer triangle is an emblem of eternity. The motto upon it is - *Le regne de Phtha est eternal.* - The triangle in the centre of the O is an emblem of the Deity in His Material character, it is also a R.C. symbol for the element Water. - At the foot of the triangle

are the words - *Lux e Tenebris*. - The outer O on the left hand corner represents eternity within which is the Column Jachin placed vertically, and the Column Boaz crossing it horizontally alluding to life and death. Jachin represents the Law. - Man - because it was delivered by I. Boaz represents - the feminine principle - woman. The Union of both produces + or Lux. The figures between each arm of the cross and arch represent the 4 elements.'

At the fifth meeting held on 4th November 1872, there were four Aspirants, Rev.W.J.E.Percy, Silton Rectory, Dorset, Prov. G. Chaplain, Mark; Capt. J. Benthall, Prov. G.Mark Std.B., Somerset; Alfred W. Butter, Prov. G.Mark S.D., Somerset; and George F. Tuckey, Moira Lodge No.326, Bristol. Of these brethren, Butter and Tuckey were present and admitted; Bro. Percy was again an Aspirant at the next meeting, but Bro. Benthall's name does not appear again. The Celebrant and Secretary-General were again re-appointed but there is no mention of the appointment of the other officers.

The sixth meeting was held on 14th April 1873 and is at the earlier time of 4 pm. This may well be because there was a paper to be delivered and also the venue was changed to 23 Brislington Crescent, Bristol, the residence of Frater Irwin, probably for the convenience of the Aspirants as nine out of ten came from Bristol. Four were admitted: Rev. J.B.Spring, M.A., Fishponds, Bristol; William Pearce, Thomas Hughes and Edward E. Honey, all of Bristol. Of the other six, none appear again. The paper is announced as "from Frater Hockley [6], entitled *Evenings with the Indwellers of the World of Spirits*. The figure [6] possibly indicates Frater Hockley's rank

in some other organization. He was not present at the meeting and the paper was therefore not given. Instead Frater Irwin gave a paper entitled *The Cabala and the significance of Numbers*, followed by another on *The religious Aspect and Utility of Astrology*. After each there was a discussion. The Chief Adept, Frater Irwin, congratulated Frater Davies on his ceremony, and announced that he had conferred on him the V°, and the two officers next in seniority that of IV°. This is the first evidence of a Chief Adept advancing a member of his Provincial College to the Second Order merely by nomination. It is possible that the V° was conferred on Frater Cox and Townsend at the fourth meeting in the preceding April, but there is no record of it.

An official notice in *The Rosicrucian* of 1st December 1873 called for a fee of 1 guinea for the registration of a College, on payment of which the College would be sent a Warrant empowering it to carry out ceremonies. Frater Irwin duly despatched the required amount to the Secretary-General and this was acknowledged on 1st January 1874, but no Warrant was ever produced.

The meeting on 14th April 1873 was the last of which records have been found, and in a letter from Frater Woodman, Secretary-General, to Frater Irwin, sent in the latter part of 1875, the former complains that he has not heard from Frater Cox for a long time, and suggests that correspondence has been sent to the London office where Frater Little now dealt with Red Cross matters and not Rosicrucian correspondence. This seems quite probably true since, at that time, Frater Little was complaining that he had more correspondence than he could deal with, so that some from the Bristol College might perhaps be delayed in the pending tray and even lost.

The Bristol College was still functioning on 1st January 1873, as there is a list of members of that date in the archives of High Council. This shows eight of the original twelve members, those that have dropped out being Fratres Munbee, Browne, Clarke and Beedle. The nine fratres admitted at the fourth, fifth and sixth meetings are still members as well as the latest recorded - Fratres Spencer and Ansaldo. Two other members were admitted later at possibly the last meeting. They included Frater Herbert Thomas Francis Irwin, the son of the Chief Adept, who was a Medical Student studying in Paris where he died suddenly on 8th January 1879. The loss of his only child was devastating to the father and, as a result, he withdrew from all his Masonic appointments, resigning from that of Junior Substitute Magus of the Society to which he had been appointed in 1878. The last recorded Aspirant to be admitted was Frater F.W.Coleman who, after Frater Irwin's death in July 1893, was appointed Chief Adept of what was now called the Province of West Anglia, an office he held for five years until his death in 1902. During this period the College had become moribund. Frater Bruce Wilson summarizes the situation:

'The West of England College at Bristol does not appear to have ever been extinguished, and its inclusion in the list of colleges for more than 25 years after it had ceased to meet is evidence that in the official view non-use does not imply forfeiture. It therefore still remains dormant; and if it were desired to have a college at Bristol, no new consecration would be necessary, and all that would be required would be that the Supreme Magus, in his capacity as Chief Adept of the Province, should approve the roll of members and the date of the first meeting, and appoint the officers. Whether such a revival would be expedient would depend on the time and circumstances and the discretion of the Chief Adept of the Province.'

The failure of the Bristol College had two main causes; the abysmal lack of communication between London and Frater Cox, which appears at times to be non-existent; and the other interests of Frater Irwin, who seems to have shown a sad lack of leadership, although always attempting to retain full power in the running of the College. It becomes apparent that, but for the dedicated work of Frater Cox and Frater Davies, the College would have passed into a peaceful slumber at an earlier date.

No history of this first Provincial College would, however, be complete without a more detailed account of Frater Spencer's fall from grace after his scurrilous attack on our Society.

Despite his apparent association with brethren who had been admitted to a Rosicrucian Society Spencer seems not to have been aware of the founding of our Society in London in 1867, as he made no approach to becoming a Joining Member. It was after his approach to Frater Irwin sometime before 1873, that he appears on the Rosicrucian scene. Whether he was made a Joining Member or again went through the ceremony to become a member is not known, but it was to the Bristol College that he delivered a paper under his Rosicrucian motto, *Vitam Impendere Vero*, which was immediately printed in the last edition of *The Rosicrucian*. In this paper he clearly shows his leanings towards Spiritualism, and attempts to trace Rosicrucian ideals from the ancient sages through the Reformation in Europe to our present Society, and the following two extracts give some indication of his viewpoint:

"We are warranted in believing that between all these stages of being, intercourse by angel-messengers is continually carried on; with this world, gross, and in bondage to matter, that intercourse is apparently intermittent, because our material senses are not adapted to perceive it."

And he ends by saying:

"By means of these occult laws intercourse may be made apparent and perpetual; a source of light, purity and nobility turned full upon the spirit yet cased in clay, and a foretaste of the beatitude of the hereafter. This was the glory of your predecessors, and this mystic secret portrayed to the initiate in the living, glowing radiance of the Rosie-Cross."

Frater Spencer's paper did not achieve the ecstatic response he had hoped, and this must have proved very frustrating and prompted the passage which was to cause his fall from grace. In 1880 he published a small booklet of 106 pages, the main purpose of which was to publicise the Masonic wares he had on offer. It is entitled, *Freemasonry, its Outward and Visible Signs. Revised Edition. Spencers Masonic Depot*. The foreword was by William Spencer, F.R.G.S., member of the International Congress of Orientalists, &c. On page 96 appears 'The Rosicrucian Society' by Frater Vitam Impendere Vero. It states that the Rosicrucian Society consists of nine degrees, the ninth being that of Chief or Supreme Magus. He then goes on to say that he was nominated to the 8th degree, but found that no ritual had been concocted beyond that of Initiation. This, of course, was blatantly untrue. He continues:

"The dark conspirators of this mysterious association, engaged in the painful exploration of the hermetic sciences and forbidden arts, may be adepts in extracting the Elixir of Life from Restaurant Bills of Fare and drawing sparkling discoveries from the hermetic capsules of Heidseck, Roederer, and Pommery-Greno....."

The passage was deleted from the next edition, but by then the damage had been done. With this, Frater Spencer passes from our view.

Mention of the Manchester & Northern Counties College has already been made in connection with the Provincial Secretary-General, Frater Yarker, becoming a Joining Member of the Bristol College. The subsequent history of the two Colleges has been pursued individually as the story would otherwise become convoluted and less clear.

The chief inspiration for the founding of a Rosicrucian College at Manchester undoubtedly came from Frater Matier, ably assisted by Frater Yarker. Both of these fratres were well-known Freemasons in the Manchester area, and both were holding high rank in the Red Cross of Constantine and other Orders.

Frater Charles Fitzgerald Matier's name was on the list of Aspirants for the grade of Zelator at the January 1871 meeting of the London College but, being unable to be present, he was admitted at the next meeting held on 28th February 1871. At this meeting he was also granted permission to found a College at Manchester, to be called the Manchester and Northern Counties College, and was appointed

Chief Adept with IX°. As we have seen previously, it was not uncommon at that time to 'declare' fratres in a higher grade, and this must have been done in the case of Frater Irwin before he founded the Bristol College. Unlike the authorization for the Bristol College, which was given by a motion at a Regular Meeting in London, that for the Manchester College was given by a meeting of the Magi. Whether this was actually a meeting of the Council of Ancients, or just a collection of Magi meeting for that specific purpose, is not known. Regrettably, again neither the powers nor the duties of a Chief Adept were defined. This is particularly unfortunate for, as we shall see later, Frater Little was to express his disquiet on the manner in which they were carrying out their duties. The appointment and supervision of Chief Adepts seems to have been an increasing irritation for Frater Little, possibly because he was regretting that the office of Master-General, which was invested with the real power, had been defined as one to be elected annually, as stated in the Rules and Ordinances.

The new College was founded with speed, the first meeting being held on 11th March 1871, there being present Frater Matier assisted by Frater Yarker and the Rev. Nixon Porter. The history of the College is not well documented, as there is not a complete set of summonses in High Council Library. The present writer is deeply indebted to Frater F.L.Pick writing under the motto, *Spes Mea in Deo*, in a small but very well researched pamphlet published by the Lancashire College in 1938 and from which the following extract is taken:

'..The Meetings were held alternately in Manchester and Liverpool, and early notices indicate that as many as thirteen and even seventeen brethren were proposed at a time for

membership, though the repetition of certain names indicate that all did not come forward. However, the roll soon included such well-known Freemasons as Lord Skelmersdale, Wm. Romaine Callender and George Parker Brockbank. One is dependent almost entirely upon notes left by Frater Yarker for the history of this body, though a few summonses, apparently sent by him to Fr. Irwin of Bristol, are preserved in the archives of High Council. The minute books and other records have long disappeared. Papers were read after meetings and business appears to have been conducted very much on the lines of the present College. The Rt. Hon. the Earl of Bective, M.P., is described as M.W. President of the Society and it appears that he attended a meeting at Manchester on 14th December 1872 to administer the "Rite of Perfection" to approved Candidates and to advance certain Fratres to the Higher Grades of the Order.

On 20th March 1875, Yarker gave a Synopsis of the Egyptian Ritual of the Book of the Dead. The Summons for this meeting indicates that the subscription to the College was then half-a-crown a year and the Fratres also subscribed five shillings to *The Rosicrucian*, remitting the same to Dr. Woodman, of London. A meeting of the Second Order was held in Manchester on 17th April 1875, "to take into consideration the financial relations with the Mother Council and to decide upon the issue of Certificates, etc." The form of the Certificate was that of the Bristol College, designed by Major F.G. Irwin. [As already noted, this certificate was the one designed by Fr. B. Cox. Ed.] Frater Yarker resigned "to make

room for others" on 20th November 1875, as the College then had its full quota of members.

However, on 13th January 1877, ten candidates were accepted and five of them admitted to the Grade of Zelator, and Yarker's name still appears as Secretary. He leaves a list of honorary Members, but does not state the dates of their election; W.Wynn Westcott, M.W.S.M.; P.J.Graham, Chief Adept, Cape of Good Hope; Prince Rhodocanakis, S.M. of Greece; F.G.Irwin, Chief Adept of Bristol; T.C.Roden of Llandudno; John Laurie of Edinburgh; George S. Blackie, Chief Adept of New York; and W.H.B. McLeod Moore, of Sheffield also this note - At the request of Frater John Yarker, VII°, the aforesaid S.Magus of Greece founded the College of Canada with Colonel Moore as S.M. and Frater Yarker was made Honorary IX°, and this arrangement was then accepted by the Metropolitan High Council of which M.W.Frater W.W.Westcott became S.Magus. C.F.Matier resigned the Office of Chief Adept in the North on 18th April 1877, and the M.W.S.M. appointed Thomas Entwistle in his place. The latter appointed G.P.Brockbank as Suffragan and G.L.Campbell, of Wigan, as Provincial Secretary-General. Meetings were now being held alternately at the Freemasons' Halls in Manchester, Bolton and Wigan. We have records of many candidates, but not all came forward and, possibly owing to the constant change of meeting place, the College became moribund about 1881, though it was not actually removed from the Register until 1893. Yarker tells us that he requested J.D.Murray, the Secretary, to call a meeting or give some information, but no reply was ever received.'

This extract provides much of interest, and gives us a clear insight into the tensions which were being experienced at that time in the Manchester College.

The meeting of 17th April 1875 is of special interest as it is the only recorded meeting specifically called solely for members of the Second Order, and may well have been done to ensure that only the more senior fratres were present.

The list of Honorary Members gives three Chief Adepts: P.G.Graham, Chief Adept, Cape of Good Hope; F.G.Irwin, Chief Adept of Bristol; and George S. Blackie, Chief Adept, New York. There is no mention of Frater Graham either in the minutes or in records printed in *The Rosicrucian*, and there is no evidence that a College was then being considered in Southern Africa. Frater Irwin's career has been considered with that of the Bristol College. Frater Laurie was Grand Secretary of the Grand Lodge of Scotland and, in his **History of S.R.I.A.**, published in 1900, Frater Wynn Westcott states that he was "admitted a Frater on 13th January 1870, and appointed by Dr. Woodman to be a Magus in Scotia." This must have been a slip of memory as Dr. Woodman was not Supreme Magus at that time. Frater Laurie presided at the Inaugural Meeting of the East of Scotland College at Edinburgh on 24th October 1873, when Frater Matier was commissioned to open the College.

George S. Blackie, Chief Adept, New York, cannot be traced, and there is no mention of his name in the records of the American Society.

In the cases of Prince Rhodocanakis and Frater W.H.B.McLeod Moore, there is far more information available, some of which can be confirmed from different sources. Prince Rhodocanakis has already been mentioned in connection with the Red Cross of Constantine, when Bro. Ravenshaw referred to him as "Prince or Grocer". Rhodocanakis became a naturalized British subject on 24th December 1867;

was admitted to St. Andrew's Lodge No.48 in Edinburgh in October 1869; in April 1870 he was admitted to A.A.S.R., being made a 33° Mason. He came into our Society in London in 1872, and his name was duly recorded in the Golden Book. There is no record of his having taken any other grades, or indeed of his having attended in London, neither is there evidence that he was 'declared' in any higher grade in either London or in Manchester where he was elected an Honorary Member. Yet in a letter addressed to Frater Albert Pike of the U.S.A. dated 14th July 1880, he wrote:

"When I was in London in 1871, I was created an Honorary Magus of the Rosicrucian Society of England, whose founder was the late Brother Little, and whose Honorary President was the Earl of Bective, with powers to establish a Supreme Lodge of that Society for the Kingdom of Greece. On my arrival here I established one. I announced the fact to London, and I was acknowledged in due course. A few years later, I nominated our friend, Colonial [original spelling] McLeod Moore as Honorary Member of this Supreme College and a Magus, IX°, and granted him a Warrant to establish a Supreme Council in Canada; this he has done****."

There exists no record of this in the archives of High Council, although it is quite possible that he actually did so, as he appointed Professor Emmanuel Gellanis as Secretary-General. What is certain is that he became acquainted with Fratres Yarker and Moore through the Manchester College, and that it was at the instigation of the former that he granted a Warrant for Dominion College No.1, dated 19th September 1876, and that the College met at Maitland, Ontario. Frater Lt.Col. McLeod Moore was

created an Honorary Magus of Greece, and was later to figure as Supreme Magus-President of the Ontario College which was to meet at Orillia, Ontario. Throughout all this, the Prince does not appear in a very good light, as he had virtually founded a Grand Lodge of Greece and elected himself Grand Master; had appointed himself Sovereign Grand Commander of the A.A.S.R.; and Supreme Magus with just a Secretary-General. One is tempted to feel that all this was not to advance the cause of Masonry, but rather for his own aggrandizement.

Two of the fratres of the Manchester College, however, achieved high rank, both justly deserved, in the founding of the East of Scotland College at Edinburgh, although the early moves to attain this are no longer extant. Widely differing accounts have appeared regarding this College, and it is perhaps advisable to quote the two 'official' versions and relate them to the known facts.

In the *History of the Societas Rosicruciana in Anglia*, by Frater W.Wynn Westcott, already quoted, we read:

'The first Supreme Magus in Scotia nominated from England was R.W.Frater Charles Frederick Matier, who ruled for some time. On 13th January 1870, Bro. John Laurie was admitted as a Frater of the Soc. Ros. in Anglia, and was appointed by Dr. Woodman to be Magus in Scotia. The Edinburgh College was first founded, and has remained in existence until the present time.'

The official Notice appearing in *The Rosicrucian*, Vol.II, No.22 of November 1873, reads as follows:

'FRATRES ROSICRUCIANAE SOCIETATIS IN SCOTIA
College of the East of Scotland

Fra. C.F.Matier, Hon.9°, having been commissioned to open this College in Edinburgh, an inaugural meeting was held in Freemasons' Hall, on the evening of the 24th instant, presided over by the newly appointed Chief Adept, Frater John Laurie, 8°. The following brethren were received into the Order, and promoted to the grade of Theoricus, viz., Captain Charles Hunter, Provincial Grand Master for Aberdeenshire East, James Reid, and Robert Bryce. The following office-bearers were appointed, viz., Fra. H.Y.D.Copland, Suffragan; Fra.The Rev.V.G.Faithful, M.A., Chaplain; Fratres W.M.Bryce, First Ancient; H.C.Peacock, Second Ancient; W.J.V.Fendon, Third Ancient; and T.Cairns, M.D., Fourth Ancient, for the "First Grade". Fratres R.S.Brown, First Ancient; J.Reid, jnr., Second Ancient; and J.Webster, Third Ancient, for the Second Grade. Fratres G.Dickson, - M.D., Conductor; W.M.Bryce, Treasurer; F.L.Law, Organist; J.H.Bostock, Herald; and R.Bryce, Torch Bearer. It was resolved to hold quarterly Meetings in the months of January, April, July, and October, for the consideration of such business as may be brought forward, and it was agreed that a paper on some scientific subject should be read at each meeting.'

Frater Charles Fitzgerald Matier was declared an Hon.9°, yet the only record of this appears in *The Rosicrucian*; he was not created Supreme Magus until later. There is also no record in the archives of High Council that Frater Laurie was declared in the 8°, although, with his high office in the Grand Lodge

of Scotland, this was probably done privately: at this time he was Magister Templi. Both of these fratres were appointed respectively, 9° and 8°, at a meeting of High Council in London held on 13th January 1876 when Frater Matier was nominated Supreme Magus in Scotia, an appointment he held for a year. In 1877 he Installed Frater Lord Inverurie (later to succeed his father as Earl of Kincore) as Supreme Magus in Scotia.

The list of officers given in *The Rosicrucian* shows that there were seven Ancients and that their responsibilities appear to have been, four for the "First Grade" and three for the "Second Grade". Whether "Grade" can be considered as "Order" is not certain, but in view of what was stated earlier in the text on the possible role of the Ancients in the earlier Scottish Branch, it may be that the East of Scotland College was reverting to a far earlier form. There is no evidence that this change was inspired from London, or that the hierarchy disagreed with it. Here again we see that the Chief Adept is very much in charge of the College, although here he is assisted by a Suffragan. It would seem that the practice of 'declaring' newly-admitted fratres in the II° was to be used in Scotland, at any rate at the beginning.

It may be taken that it was from the January 1876 meeting of High Council in London that the **Societas Rosicruciana in Scotia** became a separate entity, working in amity with S.R.I.A. In the minutes of that meeting we read, 'that the ritual be revised by the Supreme Magi of England and Scotland.' It was from this date that the East of Scotland College changed its title to Metropolitan College, thus pronouncing it the premier College in Scotland.

On 20th December 1893, the Supreme Magus in Anglia, Frater W. Wynn Westcott, held an Official Interview with the Supreme Magus in Scotia, attended by the Secretary-General of S.R.I.S., when a renewal of friendship between the two Societies was agreed upon.

From these events which have been related about the first years of these three Colleges, it is painfully obvious that little assistance seems to have been forthcoming from the Secretary-General in London, and even after the Colleges had been working for a few years, there appears to have been an unsatisfactory lack of communication. Anxiety was expressed on this not only by Frater Little, who might have taken some action, but also by Frater Irwin at Bristol and Frater Yarker in Manchester. At this distance in time it seems pathetic that, whilst many fratres appeared to realise that all was not well, there was no one body which could take action to stem the withering of the Society.

The evidence from several sources proves that the main problem was that there existed no proper policy-making body, or any administrative machine. For example, why was it necessary for one Chief Adept to be directed to write to another Chief Adept in order to procure a II° ritual? It is appreciated that at this time all rituals had to be copied by hand, but surely it was essential to keep a set at headquarters.

Apart from rituals, there was the annoying fact that dues were being levied, and yet no warrants for the Colleges or certificates for the members were forthcoming until a much later date - this in spite of Frater B. Cox's diligence in producing a specimen certificate.

It seems a little strange that, in the first five years since the Society was formed, there was only one official visit from the hierarchy to any of the new Colleges, that of Lord Kenlis to Manchester in 1872, yet Frater Little found time to make many long journeys to consecrate Red Cross Conclaves.

The Council of Ancients, whose original function was ‘...to assist the chief in the discharge of his duties, more especially with reference to the ceremonials of the various Orders.’ seems so vague as to be meaningless and, even when it degenerated into an Audit Committee, was dilatory in that matter.

On 24th April 1874, eight of the London-based Magi and Magisters met and constituted themselves into a new body, the High Council, which, in future, was to govern the Society. They also decreed that the London College should henceforth be known as the Metropolitan College and become a separate entity within the Society.

Administration of the Society

SUPREME MAGUS

In the one hundred and thirty plus years under review, the administrative structure of our Society has, of necessity, changed very considerably as it has grown from a single unit to one with Colleges in several countries. Naturally such progress was not always smooth; sometimes changes were forced on the hierarchy by circumstances, whilst at other periods there has been what is obviously a more thoughtful and permanent transition. Sadly, some of the earlier records are no longer in existence, and it is then only possible to ascertain what changes have taken place by the inference of subsequent events.

As has already been discussed in Chapter 3, it seems unlikely that Frater Little envisaged a widespread Society with Colleges in most counties and throughout the world. This is strange, for he was actively engaged with the Order of the Red Cross of Constantine which grew far faster than our Society, and which rapidly developed an adequate Provincial system modelled on that used in the Craft. The original Rules and Ordinances made no provision for such a structure, but vested all power in an annually-elected Master-General, and such was to continue to be the case until the constitution of High Council in 1874. To appreciate more fully the changes which were to result from this, it may be clearer if the subject is separated under various headings, the Supreme Magus, High Council, *Domus Sancti Spiritus*, etc.

The title, Supreme Magus, is not mentioned in the original Rules and Ordinances which were largely drawn up by Frater Little, and yet this title seems to

have been assumed by Frater Little at the inaugural Meeting without any form of election: he was only elected as M.W.Master-General. On the summonses for meetings during that first year he is shown as: **Supreme Magus and M.W.Master-General**, and it is curious that the prefix, **Most Worthy** is attached to the elective title. Yet as far as we know, Frater Little's experience in Rosicrucianism was only gained at the Edinburgh Branch where Brother Oneal Haye styled himself simply as 'Magus', and latterly as 'Magus Maximus'. It has been conjectured that Frater Little may have suspected that, originally, the Scottish Branch was only a College of a larger organisation that was presided over by a Supreme Magus, but this is pure speculation. He may, perhaps, have heard of the title being used in connection with a European Society of which we now have no knowledge - again speculation. What is so striking is that, whilst the head of the English Society was the annually-elected Master-General, Frater Little appeared to have assumed the title of Supreme Magus, *ad vitam* and, after the first election meeting when Frater Hughan was elected as M.W.Master-General, Frater Little styles himself as 'S.M., P.M.G.' and his name on the summonses takes precedence over the M.W.Master-General, but below the Honorary President and the Vice-Presidents. There is no evidence that the Rules and Ordinances were changed immediately to incorporate the title of Supreme Magus.

It is evident from correspondence already quoted that, after the first election meeting, Frater Little felt inhibited by being divested of all administrative power, and that during the next six years a change of attitude seems to have taken place which ultimately resulted in his virtually taking over as Supreme Magus on the constitution of High Council in 1874.

The reason for the anxiety can be found in a Notice which appeared in Vol.II, No.22 of *The Rosicrucian*, published in November 1873, some five months earlier.

"To the Chief Adept of the College,

Care et reverentiss: Frater,

After due consideration of the present position of the Fraternity of the Rosy Cross, it has seemed good and fitting to us to address you, and all other Colleges under our supreme warrant, with reference to the present condition of the Fraternity in the United Kingdom. We have therefore to call upon you, on or before the 1st day of January next ensuing, to return us a full roll of members of your College, together with the specific grade of each member, to be duly inserted in the published transactions of the Society. It is also requested that the fee of one guinea for the due registration of your College should be paid, and a warrant be returned as a full authority for the despatch of business in the province under your care. Certificates will also be prepared for issue to each member of each Order of the Fraternity, to be duly inscribed in the Liber Aureus of the Society. Your earliest attention to this is requested, and all communications should be addressed to Frater W.R.Woodman, VIII, Secretary-General.

Yours in fraternity,

R.Wentworth Little, S.M.

W.J.Hughan, Senior Sub.M.

W.H.Hubbard, Junior Sub.M."

This method of corresponding with Chief Adepts seems a little curious and the phraseology rather pedantic. When, however, we also consider that the Colleges did not always receive copies of the journal, it seems strange that the excellent postal service was not used.

It is known that both the Bristol and Manchester Colleges had sent the one guinea registration fee soon after the demand was made, and yet eighteen months afterwards no warrant had been received. The same was the case with the lists of members - they were sent but never published. The only list of members actually printed was that of the London College, and it appeared on the reverse of the letter quoted above. The certificates for the fratres were not forthcoming for several years.

In the covering letter sent by Frater Little with the Notice to Frater Woodman, as co-editor of *The Rosicrucian*, is the comment: "It is quite time Irwin, Oxland, Matier, Laurie and Porteus understood that they are subject to the Magi". He adds, "that the Treasurer-General takes no interest and never attends", and that, "The Society is in danger of splitting into sections, recognising no central authority. Most London members feel this so strongly that there will be a withdrawal en masse unless things are placed on a better basis." And that, "it is up to them (himself and Woodman) to make a grand Society instead of an ephemeral sickling." Such sentiments prove that Frater Little was at least aware of the feelings of the London fratres, yet nothing seems to have been achieved in making the position any better.

The Notice quoted above is the first recorded occasion when the Three Magi acted in concert, and there is the noticeable absence of the W.Master-General, Frater H.C.Levander, who, legally and technically, had full administrative power at that time. Whilst there is ample evidence that, at this time, the administration was in such disarray that it was causing despair in the Provincial Colleges and consternation in London, it can only be assumed that Frater Little was attempting to bring order out of chaos - even by unusual and possibly illegal means.

On 24th April 1874, a Meeting of the Magi and Magistri was called and the High Council was constituted. One of its first acts was to abolish the Offices of Master-General and Deputy Master-General, and automatically Frater Little, as Supreme Magus, became Head of the Society.

On the early and unexpected death of Frater Little on 13th April 1878, a problem arose in that there was no legal procedure for the nomination or election of a successor. In the event, Frater Little had left a sealed envelope containing a letter which was read out at High Council. In this letter he nominated Frater Woodman as his successor. The High Council accepted the nomination and Frater Woodman was duly elected Supreme Magus. This letter is no longer in the archives.

On the death of Frater Woodman on 20th December 1891, there had still been no emendation of the Rules and Ordinances to cover this exigency, and again a letter was left nominating a successor. Fortunately this is still in existence, and reads:

'My dear Frater Dr. Westcott,

The long and faithful service you have rendered to the Rosicrucian Order, and the skilful manner in which you have performed the duties of Secretary-General of the Order and Secretary of the Metropolitan College, make me desirous that you should succeed me as Supreme Magus in Anglia, at my decease, and wear the Jewel which was presented to me by the Metropolitan College at the hand of Col. Sir Francis Burdett, Prov. G.Master of Middlesex - he being in the chair of the College for that purpose - and may God bless you and direct you in this and all your undertakings, and that the Order may continue essentially a Christian one, is the constant wish of

Yours very sincerely,

William Robert Woodman'

At the meeting of High Council on 25th February 1892, it was proposed by R.W.Frater T.C. Walls, IX°, seconded by R.W.Frater MacGregor Mathers, (VIII°), supported by R.W.Frater C.F. Matier, IX°, Past S.M. - in Scotia, 'That the R.W.Frater W. Wynn Westcott, M.B., VIII° and IX°, Sec. Gen., be, on the nomination of our deceased Supreme Magus, hereby elected by the Magi and the Magistri of the Soc. Ros. in Anglia to fill the office of M.W.Supreme Magus of the Societas Rosicruciana in Anglia, *ad vitam, sed quam diu bene gesserit*, according to ancient custom.'

The President of the Assembly (R.W.Frater W.J. Ferguson) then put the motion to the Fratres and declared it to be carried *nem con.* He then made a declaration: "That the Supreme Magus of the Soc. in Anglia is the Frater W.Wynn Westcott, M.B., IX°." Frater C.F.Matier, as a Past S.M., invested him with the collar and jewel of Supreme Magus, expressing the fervent hope that a prosperous period of rule might ensue.

The Supreme Magus expressed his gratitude in feeling terms. He then said that the late S.M. had bequeathed to him individually the jewel of his rank, which had been given to him by the Hon. Vice-President, Colonel Sir Francis Burdett, and that he now gave the jewel to the Society for the use of its Supreme Magus, as from time to time appointed, intending of course to wear it himself so long as he retained the supreme office. Later he said: "... that he wished to call attention to the fact that the supreme rank which had been given to him represented, as well, the rank of Supreme Magus of the world, for both Scotland and Ireland derived their origin from England, and the Soc. Ros. of the United States of America was descended from Scotland."

Three points of great interest in this ceremony are worthy of note: he was invested only with a collar and jewel, originally given by the Metropolitan College, but was not invested with a robe; that the appointment was for life; and the first use of the Latin appellation of the Society.

Frater Wynn Westcott, having either acted, or was, Secretary-General for the last six years, was fully conversant with the administration of the Society and was cognizant of its current problems. It was therefore natural that he implemented many changes in the Ordinances, and possibly the most important of these was to discard the previous 'Apostolic Succession' and replace it by the institution of an Electoral College, thus providing a more democratic process of selecting a new Supreme Magus. Naturally this was not implemented until Frater Wynn Westcott's own death in 1925.

The amended Ordinances provided that, on the avoidance of the Supreme Magus, the Secretary-General should, within two (now three) calendar months, call a meeting of all Magi and Magistri who were subscribing members on the Roll, to form an Electoral College. During the interregnum the Secretary-General with the Officers of the late Supreme Magus' High Council should be in charge of the Society; that the appointments of the Substitute Magi and the Chief Adepts be voided on the death or avoidance of the Supreme Magus. From this it can be seen that Frater Wynn Westcott, from his own personal experience, appreciated that the administration of the Society must continue and that, in his opinion, the Secretary-General was the most fitting officer to head that administration.

This procedure was first used on 8th October 1925, when the then Secretary-General called a meeting of the Magi and Magistri to form an Electoral College and, as the mode of election had changed little, except in detail, it will be described.

The Secretary-General took the chair of the Meeting, there being thirteen members of the 9°, fourteen members of the VIII° together with twenty-one members of the 8°. The Supreme Magus in Scotia, Frater Joseph Inglis, IX°, and his Secretary-General were also present. The Electoral College was opened in due form with solemn prayer. The College expressed its deep sense of loss at the death of Frater Wynn Westcott. The Secretary-General then welcomed the Supreme Magus in Scotia and his Secretary-General, and stated the object of the meeting.

Frater Dr. George Norman, (Past S.S.M.) then nominated Frater W. J. Songhurst (Past S.S.M.) as Supreme Magus, and this was seconded by Frater David Flather (Past J.S.M.). There being no other nominations, the Secretary-General called on the Meeting to vote on the nomination, and then declared Frater W. J. Songhurst duly elected as Supreme Magus in Anglia. The Secretary-General then administered the ancient oath of a Supreme Magus - the first mention of an oath. The Director-General of Ceremonies presented the Supreme Magus-elect to the Supreme Magus in Scotia who, at the request of the Magi in Anglia, invested Frater Songhurst with the Robe and Insignia of his Office and Installed him in the Chair of Supreme Magus of the Societas Rosicruciana in Anglia. The Supreme Magus was Proclaimed by the Director-General of Ceremonies, and he was saluted according to ancient custom.

The Supreme Magus intimated that the appointment of his Substitute Magi would receive his consideration and be announced in due course; he appointed his officers and confirmed the Chief Adepts in their appointments. At this stage it is customary for the Supreme Magus to deliver his Inaugural Address. The Electoral College was closed with solemn prayer.

Subsequently nominations were made, and then a paper ballot taken. However that system prevented members overseas from recording their vote. In 2002 it was decided to change to a postal and electronic ballot. After the declaration the ballot papers are placed in an envelope, sealed, and kept for a number of years before being destroyed.

Usually, when the Electoral College met at Duke Street on the same day as London College of Adepts and Metropolitan College, it was the custom for the newly-installed Supreme Magus to repeat his Inaugural Address at either or both of these Colleges, that being his first official appearance as Supreme Magus. However, Frater N. C. Stamford and Frater A. G. Davies, was both elected and installed at the **Domus Sancti Spiritus** at Stanfield Hall, Hampstead, their Inaugural Addresses being given at their first official appearance. Frater R. E. Rowland was likewise elected at the Hall, but was installed at Duke Street. The recent growth of the Society, particularly overseas, makes a meeting of the Electoral College unrepresentative as so many members are unable to attend in person. Discussions are taking place on how best to bring the system into the twenty-first century.

The Supreme Magus holds a unique position in the London Colleges as he is the Chief Adept of Greater London which, at present, encompasses the

Metropolitan College, the London College of Adepts and the Thomas Linacre College. Within this area one of his Substitute Magi installs the Celebrant whilst, in his capacity as Chief Adept, he selects candidates for the Adept Grades in these Colleges. If present at any Provincial College outside London, the Supreme Magus is empowered to Install the Celebrant although, in practice, he prefers to leave this to the Chief Adept or his Suffragan.

Mention has been made of the Supreme Magus being Chief Adept of a Province where he is not a member. Recent Supreme Magi have been averse to this practice, and be Chief Adept only of the Province of Greater London. They reserve the right, however, to take charge of a Province for a period should it be deemed necessary.

The Supreme Magus appoints all Chief Adepts. Formerly they held their appointments 'during his pleasure' but this was recently changed to five years to enable more fratres to experience the governing of a Province. It would appear that Frater Little considered that he held this right from early days, although the first two Chief Adepts, Fratres Irwin and Matier, were appointed on a vote at meetings of the Society in London; thereafter he seems to have appointed them personally.

When a Chief Adept dies in Office, the Supreme Magus has ruled that the situation must be dealt with in a similar manner to the death of a Supreme Magus, namely that the Suffragan loses his Office, and the Provincial Secretary is in charge of the Province until a new Chief Adept has been appointed. Applications to confer Adept Grades, normally approved by the Chief Adept, have to be referred to the Supreme Magus, through the Secretary-General, and his authority is required for a frater to install the

Celebrant of a College in the Province. Exceptions to this have been made from time to time, as when in 1986 the Supreme Magus specifically appointed Frater Halstead as 'Suffragan-in-Charge' of the Province of Yorkshire in view of the high regard in which he was held. Likewise Frater Dragona was appointed 'Suffragan-in-Charge' of the Province of Queensland on his nomination as Chief Adept, in view of the possibility of postal delay between London and that distant Province.

From the institution of High Council in 1874, it has been usual for the Supreme Magus to announce such appointments at High Council, although this may be subject to convenience and, in recent years, it has not always been possible for him to do this until after the new Chief Adept has taken up his duties.

The Supreme Magus has the power to form a new Province and to alter the boundaries of any existing Province. Since 1916 the names of candidates for Suffragan or other Provincial Officers must be submitted to the Supreme Magus, and they cannot take rank or act as such until the name has been approved by him. In the case of High Council Representatives, the names must be submitted to, and approved by, the Chief Adept before they can be elected by the College, and they do not become High Councillors until they have taken the obligation of their appointment. Usually this is done in London, but High Councillors for overseas Colleges are obligated by the Chief Adept.

In the case of candidates for the Third Order, the Supreme Magus may ask the Chief Adept for his suggestions or views on some individual. No frater can now be elected to High Council as a College representative unless he has been installed as a Celebrant.

As an interesting footnote, it is recorded in the Minutes of the High Council Meeting of 10th October 1907, that R.W.Frater E. Fox-Thomas, High Council Representative for the York College, called attention to the disproportionate number of High Councillors who had not attained the office of Celebrant, and enquired if it would not be possible to give the title of 'Past Celebrant' to such distinguished fratres. Frater W. Wynn Westcott said that he would consider the subject; but although it was clear that he could give any grade to any frater, he doubted whether the Supreme Magus should declare that a frater had become a Past Celebrant when he had not done so. The matter was not brought up again.

Throughout our history all Supreme Magi have taken a personal interest in the Rituals used by the Society, many being emended by them. Since the time of Frater Stamford, the resultant texts have been expanded so that they contain a far greater measure of information in the rubric, and this should lead to a more complete understanding of the movements, etc., during the various ceremonies. The 'Prologue to Grade V', devised by Frater Stamford, is a particularly noteworthy example. (see Biographical Note, Chapter 7).

In the early days many grades were 'declared', especially where the rituals were not available. The Supreme Magus is still empowered under the Ordinances to confer grades 'in absentia' or 'at sight', with discretion as to waiving fees. However these powers are very rarely exercised.

HIGH COUNCIL

The constituting of High Council on 24th April 1874 was to be a landmark in the history of our Society, yet the haste and the manner in which it was

formed is at complete variance with the fundamental changes which resulted. There can be little doubt that the administration of the Society had become almost non-existent and that, in the Provinces as well as in London, there were fears that the Society might founder. Correspondence from the Provinces was not answered, and it would appear that there were no rituals available except those which the Chief Adepts had personally obtained from London. The Provincial Colleges were averse to paying dues when they saw nothing in return, for even Warrants were not being issued to established Colleges, and there were no certificates for fratres except the one produced by Frater Benjamin Cox in 1871 which had been copied by other Colleges.

At the Quarterly Convocation held on 16th April 1874, which was what we now know as the Obligatory Convocation, the Accounts were not presented, and the Treasurer-General had not attended a meeting for over a year. This meeting was well attended, there being 28 fratres recorded in the minutes published in *The Rosicrucian and Red Cross*, Vol.II, No.24 of May 1874, and nine Aspirants 'were advanced to the grade of Zelator'. Yet there is no mention of the dramatic changes which took place eight days later.

The Meeting of the "Magi and Magistri Templi" was also recorded in the issue of *The Rosicrucian and Red Cross* already quoted above. It took place at 23a Great Queen Street, London, and was attended by eight fratres: Colonel Francis Burdett, Hon. President; R.W.Little, S.M.; H. G. Buss, Treasurer-General; W.R.Woodman, Secretary-General; E. Stanton Jones, Third Ancient; W.J. Ferguson and James Lewis Thomas. Of these fratres, Woodman, Stanton Jones and Ferguson had received the 8° on

23rd April 1873, at which meeting Thomas received V°, but there is no record of when the last-named was promoted to the Third Order; it may, of course, have been at a private ceremony held during the intervening eight days.

The Chair was taken by Frater Col. Francis Burdett, and the accounts were duly audited and found correct. The minutes state:

‘They were presented at the Quarterly Convocation (16th April) but there was not time to examine them.

It was decided that the government of the Rosicrucian Society be vested in the High Council, consisting of the Magi and Magistri Templi, the 9° and 8°.

That all Rules be altered in conformity with the enlarged sphere of the Society.

That the Central Office be shared by the Red Cross and the Province of Middlesex in due proportion.

That *The Rosicrucian and Red Cross* be issued monthly.

That the Metropolitan College of England be the title of the London College.

That the titles Master-General and Deputy Master-General be abolished henceforth,

And that all Members of the London College subscribe ten shillings, and the other Colleges five shillings annually.’

The actual composition of High Council, ‘Comprising of the Magi and Magistri Templi’, is as vague as the phrase, and may imply either the nine members of the Third Order as defined in the original

Rules and Ordinances, or it may include the members who were *Honoris Causa* which would include all Chief Adepts and others who had been given 8° and 9° by Frater Little. Certainly, the eight fratres who attended the inaugural meeting could hardly be considered representative of the Society as a whole; the absence of the M.W.Master-General and his Deputy, together with such experienced fratres as H.C.Levander and K.R.H. Mackenzie and all the Chief Adepts, is most noticeable. This may, of course, be due to the hurried manner in which the meeting was called.

All seven of the motions passed were to have considerable impact on the Society as a whole, and are worthy of more detailed examination.

We have no information of which, if any, of the Rules were changed, and it is only from subsequent changes made after Frater W. Wynn Westcott was Installed as Supreme Magus that we can attempt to detect what changes were made, and it seems likely that they were minimal.

The sharing of an office with the Red Cross of Constantine and the Craft Province of Middlesex had obvious financial benefits, for Frater Little was Grand Recorder of the former and Provincial Grand Secretary of the latter. In practice it probably did not work in favour of the Society as the other two elements were far greater in size. It seems more probable that Frater Little attempted to do all the work for all three, for it is only after his death that we find Frater Woodman taking a very positive interest in the affairs of the Society. In all, the arrangement worked to the detriment of the Society.

The publication of *The Rosicrucian and Red Cross* as a monthly journal was never achieved, and soon it died of neglect.

The abolition of the offices of Master-General and his Deputy is remarkable. The fratres concerned, H.C.Levander and James Weaver, had taken the Chair and vice-Chair at the previous meeting held on 16th April 1874, at which the Master-General Elect, Frater The Rev. W.Carpenter, had sent an apology through ill-health; there were also apologies from Fratres Hughan and Harrison 'and many others'. It appears that nothing was said at this meeting about changes in the Constitution, and although Frater Levander did not stay for the banquet, his Deputy did, although Frater Little presided. It is extremely difficult to establish why such a dramatic change should have taken place for, in the case of Frater Levander, he was a close friend of Frater Little. They had been intimately connected in many Orders, and it seems that they remained so, as Levander was Master of the Temple at the next meeting of Metropolitan College (in fact, the first under its new guise) and Frater Weaver was his Deputy or, as we should call them now, Celebrant and Exponent. Whether there were differences or not, the meeting of the Magi and Magistri Templi was called in a great hurry and eight fratres changed the fundamental structure of the Society.

The High Council dues were, for those days, enormous, and it can only be assumed that this was because of the small membership. Although the total membership of the Society cannot be established at this date, we do know that the Metropolitan College at the end of 1873 was 63 members and 9 honorary members, with possibly another 40 members in the Bristol and Manchester Colleges. From this it will be seen that it was hoped to obtain some £40 annually from High Council dues. That the dues were far too high is shown later when Provincial Colleges became dilatory in rendering them. There seems little doubt that they were lowered at some time but when, and by what amount, is not recorded.

The Accounts which were presented at the inaugural Meeting covered the three years from April 1871, and although the Treasurer-General was present, he does not appear to have signed them. They show a balance in hand of £17 6s 7d.

Sadly the records of the Meetings of High Council are missing for the next eight years until, in April 1892, it was decided to print the Minutes and issue them to all members of the Third Order annually. There is a bound copy in the High Council Library which covers the period April 1892 to April 1910.

The first documentary evidence of the composition of High Council is found in the Minutes of the Meeting held on 21st April 1892 in which, in answer to questions by members, the Supreme Magus, Frater Wynn Westcott, stated: "that the Third Order of the Societas in Anglia consists at the present time of -

The Ninth Grade: Magi	Three Official Members
" " "	Eight Honorary Members
The Eighth Grade: Magister	Six Official Members
" " "	Twenty-three Honorary Members

Forty Fratres in all; nine Official Members forming the High Council, and thirty-one Honorary Members."

A proposal to permit Honorary Members to attend meetings of the High Council as visitors was defeated. The M.W.S.M. stated that, on account of the 200 and 300 miles which the York and Newcastle Representatives had to travel to attend the meetings of the H.C., he should be willing to permit the two Representatives of either College to be represented on any occasion by a deputy approved by him.

From this it is clear that the original composition of the High Council was to have been nine members but, in fact, only eight members were present at the inaugural Meeting in 1874. It is also clear that, by 1892, the Representatives from the Metropolitan, York and Newcastle Colleges were attending, and that apologies were being regularly received from the Chief Adepts. Whilst the Supreme Magus appears to give tacit approval for the Representatives to attend, there is still, at this date, no such authorization for the Chief Adepts.

This was the first Meeting at which Frater W. Wynn Westcott presided as Supreme Magus, he having been acting as Secretary-General from 1886 to 1887, and substantive from then until he was elected Supreme Magus in 1892. He was therefore well acquainted with the problems of administering the Society, and immediately set about rationalising the Rules and Ordinances, and broadening them to accommodate the growing needs of the Provinces. To this first Meeting, he came armed with copies of the emendations he thought proper to bring the 1881 edition (the last previous printing) of the Rules and Ordinances up to date, prior to their being re-printed. He distributed copies to the five members present, and the Secretary-General was instructed to send copies to all members of the Third Order who were subscribing members of a College; thus all Chief Adepts must have received a copy.

At the next Meeting of High Council the emendations were further discussed, together with the notes and suggestions sent in from the York and Newcastle Colleges, and the verbal recommendation provided by the Representatives from the Metropolitan College. It was agreed that:

- ‘1. It was resolved to fix the title of the Eighth Grade as 'Magister' - 'Master', and omit the word 'Templi' - 'of the Temple'.
2. Rule 2 was altered so as to state that Grades of the Second Order are conferred by a Chief Adept of a Province; those of the First Order by the Celebrant of a College. Grades of the Third Order are given by the M.W.Supreme Magus on the recommendation of his High Council, or at his discretion.
3. That each College issuing a Report, shall send copies to the M.W.Supreme Magus, High Councillors and to each of the other existing Colleges.
4. That each College shall provide coloured robes for the four Ancients in the Zelator ceremony.
5. That absent Members of the High Council may be represented by deputies, subject to the approval of the M.W.S.M.
6. That Chief Adepts of Provinces shall become High Councillors.

The Sec. Gen was requested to re-cast the Rules, embodying the new clauses, and bring up the same in printer's proof to the next Council.'

All of these new clauses represent major changes, and from this we can appreciate that the 1881 edition of the Rules and Ordinances differed little in fundamentals from the original 1868 edition. In 1892, only six copies of the 1881 edition existed, and it was therefore due for a re-print. This was done at a cost of £8 11s 0d, but sadly we are not informed of

the number of copies printed. At this date it is still not clear whether each new frater was given a copy but, assessing the cost against that of the printed Annual Report of High Council, which was sent to all Members of the Third Order, it seems probable that the new edition was sent to all Members of the Third Order - which included all Chief Adepts - and probably to College Secretaries.

The provision of Robes for the four Ancients must come as a surprise to fratres today yet, previous to 1892, no robes were worn by any frater; for even Frater Wynn Westcott was only invested with a jewel at his Installation. There is no record of a Robe being provided for the Supreme Magus, and it seems very probable that Frater Wynn Westcott furnished his own at some time after his Installation. It was not until 1905 that we find the first record of a Robe and jewel being provided for the newly-appointed Senior Substitute Magus, Frater Thomas Bowman Whytehead, the cost being given in the subsequent accounts as £6 7s 0d for the Robe and 17s 6d for the Jewel. It was in the same year that Frater John Robinson, Representative of York College, proposed in High Council:

"That it is desirable that all High Councillors should wear in High Council, and at assemblies of Colleges, a distinctive Robe and Insignia, the designs and colour to be chosen by the M.W. Supreme Magus (Frater W. Wynn Westcott), and that each College should provide these robes for its representatives at its own expense; and that High Council shall provide special robes for its officers."

This was resolved, and the accounts for the year to April 1906 show these items: "For Robe, Councillors, £20 5s 0d" and "For Robe for Officers, £5 13s 6d" - in neither case is the number given. All were bought

from George Kenning who was Medallist, an office in the Society. From this we can see that between 1892 and 1906 the Society had progressed from a Fraternity which only wore a jewel to one where all the highest Officers wore distinctive robes and insignia, and it is probable that some of these original robes are still stored at the **Domus Sancti Spiritus** today, as they bear the monogram "H.C." under the Mitre, whereas the present Ordinances call for a gold, equal-armed cross. It is understood that the S.R.I.S. still adhere to the older pattern.

The pattern for the jewels worn by the Supreme Magus, the Substitute Magi, the Grand (High Council) Officers and fratres was decreed in 1869 and illustrated in *The Rosicrucian* No.III of January 1869. The pattern has been continued down to the present time, the only difference being that, now, fratres of the Second and Third Orders wear different coloured ribbons with their breast jewels, the original green being reserved for the First Order. Originally the only source was from the Medallist.

With the expansion of the Society, other sources for regalia became available to Provincial fratres, and by 1906 it was deemed necessary to register the designs of the jewels, and so ensure that a uniform pattern was available only from one source. This was done in order to maintain a standard quality rather than to prevent the pattern being used by other Christian Orders.

The same pattern jewel was, however, being used for a time in Canada, for it is illustrated in a book, recently acquired by Frater G.H.Stuart, former Chief Adept of Canada, entitled **The Textbook of Christian Knighthood** by C.L.Stowell, 33°, published in 1874. In this volume, all the ceremonies of the

Order of the Red Cross of Constantine are given together with the regalia of each. The jewel worn in the Degree of St. John of Palestine is shown as being identical to our own, also the Officer's jewel being surmounted by a mitre with the word 'LUX' on its band, in all respects the same as that worn by our Magister.

The Order of St. John of Palestine is not mentioned in any lists given by Masonic researchers, and it can only be assumed that it was the equivalent of the Order of St. John the Evangelist, which is one of the Appendant Orders of the Red Cross of Constantine.

As we have seen earlier, the Order of the Red Cross of Constantine was, and still is, closely associated (through mutual membership) with our Society, yet there has never been mention of a jewel of our design being used in the Appendant Orders.

The printed Minutes of High Council, dated from April 1888 to April 1910, have proved a fruitful source of information on the deliberations of that body, and of the problems which it encountered. An example of this was that, at the July 1889 meeting, High Council was advised that the York College, as it was nearing its maximum membership, desired to change its By-laws so that only Installed Masters who were subscribing members of a Craft Lodge be eligible for admission to the Society. As this was not compatible with the 1881 edition of the Rules and Ordinances, the Secretary-General sought the advice of the Grand Scribe E of Supreme Grand Chapter, who pointed out that a subordinate Chapter could not have By-laws which were at variance with the Rules of the Governing Body. After some discussion the Secretary-General was requested to write to the Chief Adept and to the Master of the Temple of the York College to the effect that, while the Supreme

Magus and his High Council were fully persuaded of the excellence of the motives which had prompted the suggested alteration, it would be better for them to apply for a Warrant for a second College, so that one might devote itself to the 'ancient private knowledge of the Order', while the other gave 'special attention to archaeology or other curious lore'.

From the founding of the first Province of Bristol and the Neighbouring Counties in 1869, each Province appears to have framed its own By-laws taking those of the Bristol Province as a model. These original By-laws bear little resemblance to those of our Provinces today, as they were largely a reiteration of the original Rules and Ordinances of the Society with new clauses added to cover the working of the Province and College. Fortunately there is a copy of the printed 'Rules and Ordinances of the Province of Bristol and the Neighbouring Counties' in the High Council Library, and these are shown to have been approved by the Supreme Magus.

The first 'Provincial By-laws' which may be considered to be such in name and content were submitted by the Chief Adept of York as amendments to the existing Provincial By-laws at the High Council meeting held on 14th January 1909, and contained many novel features which were to become the norm in the future. They envisaged a Provincial Council which would be representative of the Colleges in the Province, and which would have administrative powers. This Council was to replace the Council of Ancients which, in the Provinces, seems to have done as little work as the Council of Ancients in the Society which, whilst it was supposed to act as an Audit Committee, failed even in this. As these By-laws were to have a profound effect on the administration of the Society by providing another

tier in the administrative structure, they will be quoted at length.

'1. Subject to the M.W. Supreme Magus and his High Council the affairs of the Province shall be supervised by the R.W.Chief Adept and his Provincial Council.

2. The Provincial Council shall consist of the R.W. Chief Adept, and of his Suffragan and Provincial Secretary to be chosen by the Chief Adept; of the Provincial Treasurer; of the Celebrants and High Councillors of all the Colleges in the Province; and also three notable Fratres to be chosen annually by the Chief Adept.

3. The Provincial Council shall meet at least once a year, at a time and place to be chosen by the R.W. Chief Adept; other meetings to be held at his discretion, or by order of the M.W.Supreme Magus.

4. The Provincial Secretary shall give at least seven days' notice of the holding of each meeting.

5. The Provincial Council, at its annual meeting, shall elect the Provincial Treasurer, and shall audit the accounts.

6. Fratres of the Province, who desire the formation of a new College must, in conformity with the Ordinances, send a petition to the Provincial Secretary, who shall lay it before the R.W. Chief Adept and his Council. The R.W. Chief Adept shall forward the petition, and a report agreed upon by himself and his Council, to the Secretary-General, for the decision of the M.W.Supreme Magus and his High Council.

7. Each College must have a set of By-laws, in agreement with the Ordinances of the Society, which become valid only after approval by the R.W. Chief Adept and his Council, and subsequent sanction of the M.W. Supreme Magus. Any addition to, alteration in, or omission from such By-laws, shall become binding only after a similar approval by the R.W. Chief Adept and the M.W. Supreme Magus.

8. The Secretary of each College in the Province shall forward once in each year, at least one week before the annual meeting of the Provincial Council, such contribution as may be fixed by the R.W. Chief Adept and his Provincial Council, and sanctioned by the M.W. Supreme Magus and his High Council, together with a full Roll of the names of the Officers for the year, and of the honorary and ordinary members, marking such ordinary members as are in arrear of subscriptions, and stating the amount due from each one.'

Then follows a further five clauses which deal with the fixing of Provincial dues, the forwarding of copies of notices, reports and publications by College Secretaries, the powers of the Chief Adept to confer the Adept Grades and the fixing of the fees for the same, the duties of the Provincial Secretary and the manner in which the By-laws could be amended.

Prior to the submission of these somewhat 'radical' By-laws being presented at High Council, there had been correspondence between the Chief Adept of York, Frater J.M.Meek, and the Supreme Magus, Frater Wynn Westcott. The result of this was that the Supreme Magus came to the Meeting of High Council armed with suitable amendments which were necessary to the Rules and Ordinances to cover the

new clauses in the proposed Provincial By-laws, and copies were distributed to all members. It was possible therefore to call another Meeting of High Council two days later, so that the Ordinances could be amended before the Provincial By-laws were ratified. At this Meeting the By-laws for the York College were also ratified, and these are believed to be the first College By-laws, as previously the Provincial By-laws covered the College. In the latter the duties of all the College Officers is detailed.

HIGH COUNCIL LIBRARY

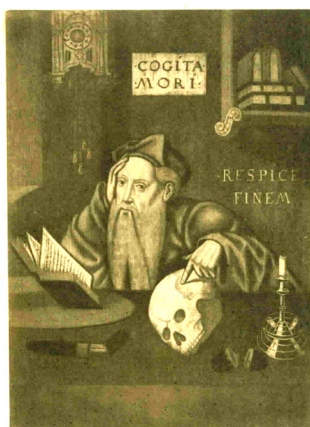
From its inception our Society has attracted scholars of many disciplines; some have trodden far in the paths of ethical-philosophy, whilst a number have been competent in the 'dead' languages. Such erudition has proved a valuable source of deeply-researched papers on such disparate subjects as - Divination to Zohar, from Alchemy to Lao Tzu. These encompass almost every facet of the esoteric. Such papers have not only broadened the minds of the recipients and provided valuable cross-pollination of ideas in the subsequent discussions, but generally they have been the results of painstaking delving into the works of earlier authors. That such papers have been one of the most brilliant features in the work of our Society throughout its history is accepted, yet there is an important side effect in the establishment of libraries in many of our Colleges specifically for such research.

The High Council Library is the largest and most valuable asset of our Society. Its size and scope is mainly the result of bequests of dedicated fratres from the last decade of the nineteenth century until the present. The Library was founded by Frater

Dr.W.R.Woodman who, as a considerable scholar himself, realized that, in a Society such as ours, it was imperative to have a central reservoir of knowledge for the members to draw upon. He appointed himself the first Trustee. In 1900 it is recorded that there were 135 volumes; after Frater Woodman's death this number was increased to 365 as a result of his bequest. Such bequests have continued to be made throughout the years and, together with judicious purchases made by High Council, the present Library is numbered in thousands. Under Frater Wynn Westcott the cataloguing was completed and a printed catalogue was sent to all Colleges. A new catalogue is available through College Secretaries, although further books have been added since it was issued.

As an example, let us consider the Holy Bible. The Library contains a number of versions, including those in Greek and in Hebrew. One copy of the King James version includes, at the beginning of the New Testament, some details of Frater Wynn Westcott's family, invaluable to a biographer.

SOC:ROS:IN:ANGLIA:



EX LIBRIS:

In 1907 an engraved plate was made from the oil painting once thought to be of Christian Rosencreutz, and from this was produced the book-plate used on all older books. In fact the painting is of St.Jerome.

The borrowing of books is governed by Ordinance VI, para. 5 by which any book must be 'signed out' by an Officer of High Council. Naturally the High Council

Library, now established in Stanfield Hall, is of more value to fratres living in, or around, London but, as far back as 1907, High Council were considering whether it was possible to extend the facilities of the Library to Provincial fratres. After discussion, it was decided that the dangers of sending valuable books by post or train was too great even if fratres were charged a deposit. However, fratres have paid visits to London specifically to make research in the Library. - at Hampstead it is necessary to make prior arrangement with an Officer to be sure that one can gain access.

The Library also houses copies of all papers mentioned above which have been delivered in Colleges or Study Groups. Thanks to modern technology, the aims of our Society (in preserving these papers for future students) can be achieved by recording a selection of them on the computer; a copy can be provided, at modest charge, to an interested frater when required. Lists of the papers as available will be sent to College Secretaries.

The archive material is a plethora of old files, hand-written rituals, notebooks, College summonses and miscellaneous documents and papers from which much additional material has been included in the present History. It is the intention to reproduce the most important of these notebooks and documents using a digital camera and enhancement of faded ink. It will be appreciated that such work is slow and it may be years before much is available for study. Among these is the photographic copy, produced for Frater Pryce in about 1920, of an original 1614 *Fama* which requires very considerable 'cleaning' by a computer, but which has already proved to provide invaluable information. It is thought that there is no original in England.



The old library room was well-lit by a clear plastic roof which, however, made the room hot in summer and cold in winter. The books were housed in glass-fronted cases which restricted their number thereby forcing some to be stored in cardboard boxes in the basement. As these cases were kept locked there was little ventilation around the books although this kept them dust-free.

The office records occupied the opposite end of the room and all work, using pen-and-ink, was done at the table. With only 13 Colleges to manage, this might seem a simple task – but this editor recalls the labour of addressing envelopes by hand for the Metropolitan College Transactions, one copy being sent to each frater in the Society!

The basement, occupying a larger area than the library, housed the archives and, for war-time protection, those of other small organisations. Only gradually did most of these reclaim their possessions.



This photograph of one corner of the new library is an indication of the greater storage capacity with the use of open shelves. The temperature is under greater control with a storage heater and a dehumidifier protects the books from damp.

A mezzanine floor above the small kitchen houses the archives and equipment whilst a small room stores supplies of rituals etc.

The Hall has to contain the office with all its modern equipment. A filing cabinet is shown in the foreground.

All this allows floor space for the working of Third Order and the London Province Adept grades. Also the Study Group meetings (to which any frater is welcome to attend) provides opportunity to examine the Library and to borrow – and return – books.

History of the Provincial Colleges

METROPOLITAN COLLEGE

From the founding of the Society in 1867, the College has been an integral part of the Society, the Society being the College and the College being the Society and, although the title 'Metropolitan College' was twice used before 1874, it was not used in any official sense.

At the first meeting of High Council on 24th April 1874, it was decreed that the College should henceforth be a separate entity within the Society, and that it should adopt the title **Metropolitan College**. This title was not to indicate that its venue was in the Metropolis but rather that it was in fact the Premier College in S.R.I.A. In this role it was, until recently, host to Triennial General Assemblies.

The College does not work under a Warrant. On 14th January 1875, R.W.Frater H.C.Levander was appointed the first, and only, Chief Adept for the Province of London, an office he held until his death in 1885. Since then the College has been under the direct supervision of the Supreme Magi, all of whom have attended regularly. This unique position has resulted in a further anomaly - the Celebrant elect has usually been advanced to 8° before his Installation. This arose because Frater Wynn Westcott, when Supreme Magus, considered that, as the College was not in a Province, its members were thereby excluded from obtaining any promotion which might have accrued to members of Provincial Colleges through being Provincial Officers. Subsequently this included being Chairman of the Metropolitan Study Group.

It is natural that, from the very beginning, the College has been closely associated with the Supreme Magus who was, inter alia, acting as Chief Adept and, as such, selected candidates for the Adept Grades. Through the years the Celebrant has often been Installed by the Supreme Magus, but latterly this important ceremony has been performed by one of his Substitute Magi.

The College has met at various venues; for a long period at the old Mark Masons' Hall in Great Queen Street, then at the Bonnington Hotel and, from 1959, at 10 Duke Street, St.James's.

Prior to 1878 the Supreme Magus wore neither a Robe nor Jewel to signify his office. In that year the Members of Metropolitan College donated the fine (though heavy) Ebony Cross which has been worn by all subsequent Supreme Magi. It was presented to Frater W. R. Woodman in Metropolitan College by the Hon. Vice-President, R.W.Frater Col. Sir Francis Burdett, M.P., who was invited by the Celebrant to take the Chair for this specific purpose.

In the early years a Paper was presented at nearly all meetings of the College. From 1885 a selection of these was published in the *Transactions* of the College. More recently it has only been possible, through increasing costs, to print one or two Papers a year. The College is particularly proud of its record of having published its *Transactions* continually for the last 115 years, copies of which have been sent to all other Colleges. The most fruitful years for these publications were between 1935 and 1948 when often three or more long articles were included in each copy. Any Paper published in the *Transactions* has previously been presented at the Study Group and on many occasions read in College, albeit in an abbreviated form. Prior to the late 1960's, the total

cost of publication of these *Transactions* was funded by the College, thereafter High Council has borne most of the cost owing to the Society's greatly increased membership.

From 1920 to 1940 the Study Group published "Q.N." (Quarterly Notes) containing many erudite articles, including Frater Norman Hackney's translation of **Geheime Figuren der Rosenkreutzer aus dem 16ten und 17ten Jahrhundert**; book reviews, list of acquisitions to the Library, etc. The publication ceased due to war-time conditions.

In the 19th century it was the custom for fratres to make an annual excursion to the Exhibition of Egyptology where they were escorted around by the leading expert in this field, Sir W.M.Flinders Petrie. There were also excursions to Glastonbury and other ancient sites, as well as visits to some of the mediaeval Cathedrals. During this period a few dedicated fratres were meeting informally to discuss esoteric matters of mutual interest.

By 1901 this developed into the founding of the Study Group with the Celebrant of Metropolitan College acting as its Chairman. The position of the Secretary of the Study Group has been held for long periods by some of the most distinguished fratres of the College, including Col. H. C. Bruce Wilson - for over twenty-one years - W. R. Semken, J. Hamilton Jones, F. M. Rickard, Cecil Potter, C. W. Cresswell and P. M. Dudley who all held the post for lesser periods. The present Secretary is David Brook. The Study Group meets on the third Saturday of the month, except August, September and December, at Stanfield Hall, Hampstead.

YORK COLLEGE Date of Warrant, 5.11.1879

The York College with its Warrant dated 5th November 1879 is the oldest Provincial College, and has an unbroken continuity from its foundation up to the present day.

It was the inspiration of Frater Thomas Bowman Whytehead, who was Adeptus Junior (now Minor) Grade 5 in the Yorkshire College at Sheffield. To use the word 'inspiration' is not quite correct: to say that he was the 'instigator' of the project would be more apposite, for he was a solicitor at York, and member of York Lodge, No.236, on the staff of the Yorkshire Gazette, and a P.Prov. S.G.W. of the Province of Yorkshire (N. & E. Ridings). Obviously he thought York was a most suitable location for a new College as did the other sixteen Founders, all of whom were members of the Yorkshire College at Sheffield and nearly all York masons. The new College opened, apparently without ceremony of consecration, on 1st December 1879, with Frater Whytehead, as Chief Adept.

The College is very conscious of the privilege it enjoys by virtue of the fact that its first By-laws did not require the College to meet only in York, but gave it freedom to move about: that liberty is still extant and the freedom of movement has been used very often over the years to the benefit not only of the College but of the Society. Many visits were paid as summer outings to places of historical interest where the meeting was held, a paper delivered, and candidates admitted. Seemingly fratres determined how the grades were filled by members choosing their own successors, no ceremony being worked other than the Zelator grade; perhaps the 2nd, 3rd and 4th grades were communicated as 'side' degrees.

Membership continued to grow, and by 1898 it had increased from its original seventeen to the square of twelve, 144. During that period 235 fratres had been admitted to York College, but 70 of them had resigned and the remainder had either died or been struck off the register for not having paid their dues. During the first decade of the 20th century membership continued to grow, but the years of World War I took their toll of attendances, although the number of candidates admitted continued to increase at a steady rate. In 1920 a special meeting of the College was held to consider the recommendation of High Council for the formation of a Daughter College. Although at that time the then Celebrant suggested that such a College be formed, it was not until fourteen years later that the fratres truly felt there was a need for one. The membership was up to 150 with an average attendance of about 50, and on 30th June 1934 a College of Adepts, attached to the York College, was consecrated by the Supreme Magus, Frater W. J. Songhurst. By 1952, however, the membership had fallen to fifty, and the High Council suggested that it was irregular for the College to continue to have a Daughter College and, following some years of discussion and endeavours to increase membership to justify the continuance of such a College, the Warrant for the latter was officially suspended and returned by the hand of the Chief Adept and Junior Substitute Magus, Frater J. R. Rylands, to the Supreme Magus.

In the early years, at almost every meeting a paper was delivered by a member of the College, or by an eminent frater specially invited for that purpose. Since World War II, however, although much effort has been expended in increasing membership - with some success - the delivery of a paper has alas been a rare occasion instead of a regular feature.

The year 1979 was special, for it held for the York College two very special occasions. The first was the Triennial General Assembly of the Society, which was held in York as it was the Centennial Year of the College. The second was the occasion of the holding of the Centenary Meeting of the College.

The Triennial General Assembly was held on Saturday 19th May 1979. The meeting was preceded by a Service in the Priory Church of the Holy Trinity, Micklegate, York. The Supreme Magus, Frater N. C. Stamford, was supported by his Substitute Magi, Fratres J. D. Semken and H. E. Pettingell, and Officers of High Council. The Service was conducted by Frater Canon J. L. G. Hill, Celebrant of the Woodman College, assisted by the Rector of the Church, Frater The Revd. H. Fall of York College. The Address was delivered by R.W. Frater The Revd. Cyril Cashmore, a Past Celebrant of York College and brother of Bishop Cashmore, Chaplain-General, who was unwell.

After lunch at the Abbey Park Hotel, the Triennial General Assembly of the Society was held in Ample Form in the Temple of York College at Castlegate House. It was followed by a demonstration of the 0=0 ceremony, with an explanation of its symbolism given by Frater Semken.

The Centenary Convocation of the College was held on 17th November when the M..... C..... was formed by Frater C. M. Jackson, Celebrant. The Chief Adept, Frater Stanley Wilkinson, together with his Suffragan, Frater F. L. Halstead, were received and saluted. The Supreme Magus was announced and, accompanied by the Junior Substitute Magus, the Secretary-General, Frater A. G. Davies, and other members of High Council, entered in procession. The Supreme Magus was saluted in due form.

After the general business of the College, which included the admission of two Zelatores, the Chief Adept delivered a short Address in which he related the history and progress of the York College since its formation. The Supreme Magus then rose and presented the Centenary Warrant to the Celebrant. He said that the Warrant had been specially designed, worded and illuminated, it being the first Centenary Warrant to be presented to a College.

The records show that there have been ten Chief Adepts of the Province of York, and each has governed what has always been one of the largest Provinces in the Society, with ability, enthusiasm and pride: some were appointed to higher office in the Society and/or were distinguished in other spheres of life. Frater Whytehead became Junior Substitute Magus in 1902 and was promoted to Senior Substitute Magus in 1904. Frater J. R. Rylands was appointed Junior Substitute Magus in 1959 and was invited to take the office of Senior Substitute Magus in 1967 which he had to decline and also resign as Junior Substitute on health grounds. Frater Pettingell was appointed Junior Substitute Magus in 1975. Frater John Dyson, a Past Celebrant of the Woodman College, has served as Provincial Secretary, then Chief Adept of the Province. Two of the Chief Adepts have been invited to become members and eventually W.M. of Quatuor Coronati Lodge: Frater Whytehead became a member in 1886 and was W.M. in 1899, and Frater Rylands became a members in 1944 and W.M. in 1952. Frater W. Read was also a member of Quatuor Coronati Lodge and was its W.M. in 1976. At the High Council meeting on 21st October 1986, Frater Fred Halstead, then Suffragan-in--Charge, was accorded the very rare honour of Socius Honoris Causa in recognition of his outstanding contribution to the Society (see also Chapter 5).

DEMIURGUS COLLEGE Date of Warrant,
21.1.1886

The decade of the 1880s was a period of great prosperity in the still growing town of Melbourne, Victoria fuelled, to a large extent, by a land and real estate boom. It was also the first era in which native-born Victorians formed a significant proportion of the adult population. Freemasonry experienced strong growth, but it was a divided fraternity as the native-born brethren promoted local government and succeeded in forming a Grand Lodge of Victoria in mid-1883. However it had attracted a mere 5% of the masonic community and consequently was deemed irregular by the three British Grand Lodges.

A small group of brethren owing their loyalty to this Grand Lodge of Victoria were most interested in the degrees and orders beyond the Craft, and introduced some of them to Melbourne with the assistance, in about half a dozen cases, of one Dr. Thomas Sanderson Bulmer. Little is known of this gentleman who was a perfectly regular member of these degrees in England, and had been in the antipodes, particularly New Zealand, for a period. It would appear that Frater Bulmer had the authority necessary to open constituent bodies in a number of Orders. In particular he possessed this power in the S.R.I.A., and was thus able to form a College and then apply to London for the Warrant. No names appear on the Demiurgus College Warrant, which is dated 21st January 1886.

Two decades ago there were discovered among the papers of a former Chief Adept which had been deposited in the library of the United Grand Lodge of Victoria on his death, two hand-written sheets which are, in effect, the minutes of the Founding, and of the

first meetings of the College. This was a most fortunate discovery as the early minute books had long since disappeared. These hand-written minutes are carefully worded to give full details, whilst concealing the fact that, initially, the College consisted of but one member.

On 20th December 1885, a meeting was held in the inner suburb of Fitzroy with Frater Bulmer in the Chair. It was determined that the proper steps be taken to open a College, that Frater Bulmer be the First Celebrant, and that Brothers Dr. Joseph d'Amer Drew, his son Dr. Joseph Milton d'Amer Drew and Samuel Louis Dumont be the first candidates.

The first meeting of the College was held on 21st January 1886, and this date appears on the Warrant. Again, it is more what the minutes do not state than what they do which is fascinating. The only member of the Society mentioned by name is Frater Bulmer, yet it is recorded that the minutes of the previous meeting were confirmed, three brethren were elected as members, the senior Bro. Drew was received into the M..... C....., the Celebrant-elect was Installed, and Frater Drew was appointed as his Deputy. Five days later Bros. Drew junior and Dumont were admitted into the College, and appointed First and Second Ancients, with the latter also becoming Treasurer/Secretary pro tem.

Frater Bulmer called a meeting during October 1886 to explain that he was leaving for England. Frater Drew senior was elected Celebrant and the other two were each promoted one grade. One must assume that, on his return to London, Frater Bulmer communicated his actions to the authorities in order that a Warrant could be prepared and a Chief Adept – Frater Joseph d'Amer Drew – could be appointed.

Again there was a lengthy hiatus, but between June and December 1887, some twelve brethren were admitted. The first mention in the College Register of grades beyond the first does not occur until 1st October 1888, when the three senior fratres were promoted to the 5th, 6th, 7th and 8th grades. No mention is made of the missing grades. In 1889 Frater Drew senior became Chief Adept, but the time was rapidly approaching when Melbourne would enter into a severe depression, and Masonry would experience a drastic decline.

For some twenty years the College met but intermittently for papers and discussion, as no candidates were forthcoming. No mention is made of grades, and it would appear that the College was not in possession of rituals for the grades until late 1912. Then, over a period of twelve months, each of the grades up to the 7th is specifically mentioned. However it was not until 1920 that the College became a body which met at regular and stated times.

By July 1944, the membership had increased to the point where members discussed with the Chief Adept, Frater J.C.Pickford, the possibility of starting a new College. The Chief Adept recommended this to High Council who suggested that the fratres in Victoria should await a more appropriate time and, in the meantime, consider the formation of a Daughter College. A year later, the Chief Adept requested that such a College be formed. High Council duly authorised a Warrant dated 14th October 1946 and the Melbourne College of Adepts was consecrated by the Chief Adept on 26th February 1947.

The Demiurgus College has both expanded and contracted. During one of the latter periods the membership fell below the statutory 100 members

necessary to support a Daughter College which was therefore liable to lose its Warrant. To avoid this, the Melbourne College of Adepts was opened under its own Warrant but was closed under the new Warrant granted to the Thomas Vaughan College.

The College celebrated its Centenary on 23rd April 1986 when the original consecration ceremony was re-enacted and the rest of the day occupied with a long seminar. The proceedings were completed by a Church Service the following day.

Despite having founded several Colleges in the Province, Demiurgus continues to enjoy a healthy membership considerably higher in numbers than one might expect.

NEWCASTLE COLLEGE Date of Warrant, 18.6.1890

At the meeting of High Council held on 10th July 1890, the Supreme Magus, Frater Dr.W.R.Woodman, announced that he had instructed a Warrant to be prepared pursuant to a petition from fratres resident in England North of the Province of Yorkshire, to establish a Province of Northumberland, Durham and Berwick upon Tweed: he also instructed the Secretary-General to draw a Warrant for a College at Newcastle; both to be consecrated on 23rd July 1890. On 21st July the Supreme Magus issued a Commission to Fratres Dr.W. Wynn Westcott, Secretary-General, and Robert Roy, VIII° to consecrate the College and the new Province with authority to Frater T.B.Whytehead, Chief Adept of Yorkshire to be joined thereto if he be present on that occasion. The next day the name of R.W.Frater S.L.MacGregor Mathers was added.

A General Convocation of the S.R.I.A. was duly convened at the Masonic Hall, Maple Terrace, Newcastle upon Tyne on 23rd July 1890 with

Frater Jas. Monks, a Past Celebrant of the York College in the chair, and the M..... C..... was formed. Frater Wynn Westcott took the chair, Frater Whytehead occupying the Deputy's chair, with Frater MacGregor Mathers acting as Secretary-General. The Warrant of Commission was read.

There were twelve original Founders, nine from the York College and three from the Metropolitan College. To these were added a further two from the York College and one from the Metropolitan College, these being elected by the Founders at this point. Three Aspirants from other Colleges were accepted.

The new Province of the City and County of Newcastle upon Tyne, the County of Northumberland, including the town of Berwick upon Tweed, and the County of Durham, was then constituted. The Chief Adept named by the Supreme Magus, Frater Charles Fendelow, was then Inducted and invested with the robe of his Office and the rank of Magister Templi Honoris Causa conferred upon him.

Frater Wm.F.Carmon, was presented to the Grand Celebrant and was duly Installed as Master of the Temple. He appointed his Officers, and the By-laws of the College were adopted. These are unusual as they provide that the College can meet at venues other than Newcastle upon Tyne: a provision which has been used frequently throughout its history.

The Ceremony of Zelator was then performed by the Master of the Temple, the representative candidate being Frater John Appleyard, the other Obligated Aspirants being seated except for the more important parts of the ceremony. The Lecture on Numbers was delivered by Frater R. Roy. This was followed by a lecture on Rosicrucianism delivered by Frater W. Wynn Westcott. This was so highly acclaimed that it was requested that permission be

granted to publish it, which permission was given. The lecture is to be found in Part 1 of the single volume of *Transactions* of the College to be printed (1891-96).

Eleven honorary members were elected, including all of the Consecrating Officers, together with Frater W.J.Hughan, Past Senior Substitute Magus. Frater H. Hothan was elected to the office of Honorary Past Suffragan of the Province in recognition of his services to the Order and to Freemasonry generally, which had extended to a period of over fifty years.

The College still meets at its original venue at the Masonic Hall, Maple Terrace, Newcastle upon Tyne. Under the By-law mentioned above, the College has met at Old Elvet, Durham in 1891, 1914, 1920 and 1924; at Grainger Street West, Newcastle-upon-Tyne in 1891; at Berwick upon Tweed in 1891 and 1919; at Morpeth in 1891, 1894, 1904, 1917 and 1918; at Alnwick in 1895 and 1922; at Hexham in 1902 and 1915; at another venue in Durham in 1918; at Blanchland, Northumberland, in 1923; in West Stanley, Co.Durham in 1930; and in Carlisle in 1935.

It should be noted that, on 17th June 1896, the Provincial Boundaries were enlarged to include the then Counties of Cumberland and Westmorland.

Over the years, organised visits have been made to places of interest including Durham Cathedral, Hexham Abbey, the Roman Camp at Ebchester, Mitford Castle, Norham Castle and Berwick upon Tweed Fortifications, St.Giles Church, ruins of Magdalen Chapel and the Kepier Hospital at Durham, Alnwick Castle, Melrose Abbey, Dryburgh Abbey and St.Boswell's Green, Wensleydale with Middleton Castle and Jervaulx Abbey, Roman Wall and Birdoswald's Camp, Lanercost Priory and the Bewcastle Cross and Castle.

Over the years, many fratres have given original papers on a diversity of subjects too numerous to be cited individually. These cover not only the strictly Rosicrucian aspects such as the Kabbalah and the Hermetic Arts, but also on **The Pyramids of the Cheops, The Rose Croix** and **Noah**. There was an active Study Group which met until 1950, but since that date, for various reasons, it has not been possible to revive it. The College has also built up an extensive library, largely from the bequests of fratres, including manuscripts from founder Frater Fred Schnitger, the renowned researcher.

Between 1890 and 1922 the Province had only two Chief Adepts: Frater Charles Fendelow from its inception to 1905, and Frater Seymour Bell from then until 1922. On the latter's death the Supreme Magus announced that the Province would be in his hands, the existing Suffragan remaining in that post until his death in 1925. In 1967 Frater R. J. Knott, *M.B.E.*, was installed as Chief Adept and remained in that Office until his death in 1980 when, once again, the Province reverted to the Supreme Magus. The present Chief Adept, Frater E.A.Gurnhill, was installed in 1982. The Suffragans of the Province have been as follows:-

1890 Frater T.J.Armstrong; 1905 Frater T.Pickering; 1906 Frater J. Barker; 1916 Frater J. Don; 1925 Frater W. F. Carmon; 1930 Frater J. Anderson; 1939 Frater J.Ingram; 1953 Frater R.E.Henderson; 1958 Frater R. A. Hepburn; 1967 Frater G. R. Kirkley; 1973 Frater E. E. Butterfield; 1982 Frater T. O. Johnston; 1988 Frater E.W.Thompson; 1991 Frater Charles Stewart.

In 1990 the College, following the example set by York College, hosted the Triennial General Assembly of the Society and celebrated its Centenary. The Triennial meeting was held on 12th May with the Supreme Magus, Alan Davies, presiding. Besides the officers of High Council, he was accompanied by the

Supreme Magus of S.R.I.S., Frater Walter Dickson with his Substitutes and Secretary-General, and the Supreme Magus of S.R.I.C.F., Frater William Peacher. Among the Chief Adepts was Frater Humphrey Tibbs from New Zealand. The Service was held in the Temple, led by the Deputy Chaplain-General, Frater Revd. Norman Heywood. Following the general business, the College demonstrated a working of the Initiatory, or 0=0, ceremony of another Rosicrucian Order which was introduced by Frater John Semken.

The Centenary meeting was held on 30th June when the Centenary Warrant was presented by the Supreme Magus.

On 9th May 1998 the College hosted the first Joint Conference of the sister Societies in Anglia and Scotia. The originators of the idea, Professors Gary Roach, Secretary-General of S.R.I.S. and Peter Isaac, J.S.M. of S.R.I.A. acted as co-Chairmen. The theme was *'The Past, the Present and the Future'* with two speakers from each Society, namely Fratres Frederick Lowrie and Andrew Stephenson, the S.S.M.s of the Societies, Frater Clifford Parr, S.M. in Scotia, and Frater Trevor Stewart, Provincial Secretary for Northumbria and Cumbria. Each lecture was followed by a short discussion.

CHRISTCHURCH COLLEGE

Date of Warrant,
11.1.1906

Frater Sidney Bingham was undoubtedly the inspiration for a College to be founded at Christchurch, New Zealand, he having been born in the U.K. and admitted to the Metropolitan College whilst in London in 1902. He was a very well-known mason throughout New Zealand, being Past Grand

Master of the Grand Lodge of New Zealand, Past First Grand Principal of the Grand Royal Arch Chapter of New Zealand, and was Inspector General, 33°, of the Ancient & Accepted Rite.

The Supreme Magus, Frater Dr.W.Wynn Westcott, authorised a Warrant to be issued for a new Province of New Zealand; also a Warrant for a College to be founded at Christchurch with Frater Bingham as its First Celebrant. Frater Bingham received the VIII°

On his return to New Zealand Frater Bingham founded the Christchurch College at Riccarton, the Riccarton Lodge Refectory being used for the ceremony, which was also its venue for the next three years. At this stage there appeared to have been no furniture or robes provided. Frater Bingham was the Celebrant for the next three years and it would appear that the College thrived under his enthusiastic guidance. In 1909 Frater Bingham suffered a severe breakdown of health which necessitated his cutting down on all masonic duties with the result that the College faded into dormancy. Frater R. W. Felkin, who had been appointed Inspector for Australia in 1916, was appointed Chief Adept for New Zealand on 14th April 1918, but seems to have failed to revive the College. He held this appointment until 1926.

On 11th July 1929, Brother Dr. Ross Hepburn was admitted to the Metropolitan College and later proved to be the saviour of the Christchurch College. In 1935 Frater Bingham was advised that the Supreme Magus, Frater Songhurst, wished every endeavour to be made to revitalize the College. Frater Bingham conferred with Frater Hepburn, who must have been prepared to shoulder the burden of resuscitating the College. With the consent of the Supreme Magus, Frater Bingham conferred on Frater

Hepburn the V°, VI° and VII° and a meeting of the College was convened on 28th May 1935 at Gloucester Street, which is not far from the centre of Christchurch. At this meeting Frater Hepburn was elected a Joining Member and Brothers J.L.Robson, T.G.B.Candy, R.F.Hunter and Clarence Pilling were elected as Aspirants. Brother Robson, being in attendance, was admitted to the grade of Zelator by Frater Bingham. Frater Hepburn was then elected Celebrant and was installed by Frater Bingham.

Frater Dr. Hepburn was largely responsible for securing the Riccarton Lodge Refectory as a venue. He also arranged for the pedestals, floorcloth and candlesticks. With this new wave of enthusiasm, during the first year four regular meetings and three emergency meetings were held. This resulted in all the offices being occupied albeit with some fratres holding two posts. New By-laws were drafted and sent to High Council for approval, and a request was made by the College that recognition be given to Frater Hepburn for his work in revivifying the College, by granting him VIII°. The Supreme Magus was pleased to grant this request but, as there was not a sufficiently high ranking officer resident in New Zealand at that time, it was arranged that this should be conferred in the Demiurgus College at Melbourne, Australia. Frater Hepburn duly received this honour in January 1936 when the Demiurgus College kindly changed the date of its Installation meeting to allow for the long journey undertaken by Frater Hepburn.

On the recommendation of the College, Frater S. C. Bingham was appointed the Chief Adept for the Province of New Zealand on 20th July 1935, an appointment he held until his death on 2nd December 1939.

The High Council very kindly donated the robes for the Celebrant and the Four Ancients, also giving the College 12 copies of the Zelator ritual and the same number of copies of the Ordinances. Frater Dr.Hepburn Installed his successor as Celebrant, Frater J.L.Robson, and was immediately elected Secretary, an appointment he held for twenty years by which time he was the most senior Secretary in the Society.

To alleviate the difficulties of Exchange Control during the war, the College was permitted to place the annual dues and fees in a Deposit Account at the local Post Office Savings Bank until the Exchange Rate became more normal. The total dues were then transmitted to London.

At all the early meetings of the College, an original paper by one of the members was read, or one which had been sent to them from one of the English Colleges. Particular reference must be made to the following papers:-

The Zelator Ritual and **The Symbolism of the Zelator Ceremony** by R.W.Frater G.C. Parkhurst-Baxter, and **The Chemical Marriage** and **The Secret Symbols of the Rosicrucians** by Frater C. Edgar. The College has been greatly encouraged by receiving *Transactions* from sister Colleges including the Robert Fludd College, the Lancashire College and the Metropolitan College.

For some years before 1978 a Study Circle met at regular intervals in Frater Ken Forne's offices, with each frater in turn being asked to give a short paper on a philosophical subject which was subsequently discussed. An occasional paper was given by Frater Hepburn. After that date the Study Circle was regularized at the instigation of Frater Humphrey Tibbs, it being placed in the very capable hands of

Frater Trevor Campbell. Since then, there has been lively and erudite discussion on many philosophical subjects with the Christian philosophy in the forefront.

In spite of its comparative isolation, the College received two visits from high-ranking English fratres: Stanley Wilkinson in the '60s, and A. A. Murphy in 1978. Frater J.L. Robson was present at the Triennial General Assembly held at Manchester on 17th November 1937 and later made a full report of the proceedings to the College. That isolation ended in 1990 when improved air travel, and the expansion in the Province, brought a number of visitors from London.

Between the revival and the outbreak of World War II, the College admitted thirteen Aspirants and carried out all ceremonies up to and including VII°. The War Years, however, were difficult and no candidates were admitted. Papers were read at most meetings. The College was further weakened by the death of the Chief Adept on 2nd December 1939.

Dr. Ross Hepburn, was installed as Chief Adept on 24th February 1940. He was a Master of Commerce and a Doctor of Laws. He held high ranks in New Zealand Freemasonry. He laid the foundations of the present College Library, of which we are especially proud. He resigned the office of Chief Adept in 1974 in favour of Frater A. J. Hendry, who resigned on 8th September 1978.

Frater Humphrey Tibbs was installed as Chief Adept on 9th September 1978. He too held high ranks in New Zealand Freemasonry. During his travels he sought out esoterically-minded masons, especially in the North Island, and sowed the seed from which three new Colleges have arisen, at Auckland, Wellington and Napier. Those masonic

duties enabled him to guide (literally, as Conductor of Novices) the fledgling College at Auckland at every meeting for their first two years.

When he was forced to resign from ill-health, Frater Kenneth Forne was appointed as Chief Adept. Alas, the ill-health of his wife forced him to curtail his many activities, and Frater Michael Allen was appointed in his stead. He too had to resign through ill-health and, in 2002, Frater Peter Trewern was installed as Chief Adept by Frater Andrew Stephenson, S.S.M.

After the war it was felt necessary to hold some meetings in Christchurch to enable brethren who lived a distance away to be admitted. With this in view the College has now moved to its present venue at the Masonic Hall, Fendalton, Christchurch.

THE WOODMAN COLLEGE Date of Warrant,
21.3.1908

At the meeting of High Council held on 22nd February 1908, the Secretary-General reported that he had received a Petition signed by 14 members of the York College asking for a Warrant for a new College at Bradford. The Supreme Magus, Frater Dr. W.Wynn Westcott, on the agreement of the members of High Council, granted the Petition and stated that he would consecrate the College at Bradford on 28th March. It was to be named after his predecessor in the office of Supreme Magus. He also approved the choice of Fratres The Revd.E.Richards as Celebrant, Jno.E.Fawcett as Deputy (Exponent), and J.S.Wilson as Secretary.

The first meeting of The Woodman College was held on 23rd March 1908 at the Masonic Hall, Rawson Street, Bradford, at which the Supreme Magus presided. He was assisted by Fratres Cadbury Jones, Secretary-General, J.M.Meek, Chief Adept of the Province of Yorkshire, and his Provincial Treasurer, R.J.Smith, together with ten fratres from the Metropolitan College, six from the York College and four from the Newcastle College, there being a total of thirty-eight attending including the Aspirants.

By special permission of the Supreme Magus, the twelve Aspirants were admitted to the grade of Zelator and Obligated in order that they should have the opportunity of witnessing the ceremony of Consecration. The Consecration was carried out by the Supreme Magus, assisted by fratres of the Metropolitan College. He then Installed The Revd. E.Richards, a Past Celebrant of the York College. It has to be assumed that the Exponent was then appointed, together with the Officers of the College, as their names appear as such in subsequent Minutes. The Supreme Magus announced that, to commemorate his visit, he had granted to the Petitioners and other fratres certain ranks, which would take effect from the date they were conferred, by ceremony given either by the Celebrant or a nominee appointed by himself. These grades were: four to VIII°, two to VII°, two to VI°, five to V°, four to IV°, four to III° and four to II°. There then followed the Zelator ceremony at which Frater F.R.Scatcherd acted as representative candidate, while the remainder were seated, all of course having previously taken their Obligation.

The Minute Book records that Special Convocations were held on 24th, 25th and 27th March, at which the ceremonies of the various grades sanctioned by the Supreme Magus were carried out

by Frater J.Leech-Atherton, J.S.M. The second regular meeting was held on 20th June, when the fratres met at the Parish Church, and were conducted over the venerable building by Messrs. Sewell and Wilkinson who explained the architectural and archaeological features.

At the third meeting held on 26th September 1908, at which the Supreme Magus was present, the following fratres, who comprised the Consecrating Officers, were duly elected Honorary Members of the College: The Supreme Magus; A.Cadbury Jones, Secretary-General; and Songhurst, Tipper, Rose, De Lafontaine, Medcalfe, and Pattinson. Subsequent meetings took place regularly with candidates being admitted, the added grades worked, and papers being read.

On 16th June 1911, the College changed its venue to the Freemasons Hall, Westgate, Bradford, but only stayed there for one meeting on 2nd July by dispensation at 7.45 pm, the usual time of meeting being the afternoon. On 27th September, the College again moved, this time to the new Masonic Hall in North Parade, Bradford, and the Minutes note: 'It is appropriate to record in the Minutes for this Convocation that this was the first regular meeting having taken place in the new Masonic Hall'.

The College continued to meet at North Parade until the end of 1925 and, during this period, the Minute Book provides interesting details on what comprised "Tea" in Yorkshire at that time. On 28th March 1925 tea was served at 4.30 pm and comprised: Clear soup, Halibut with Cockle sauce, Sweetbreads and Mushrooms, Roast Loin of Pork and Apple sauce with Roast and New Potatoes, Parsnips and Cauliflower, followed by Fruit Salad and Cream, Coffee. All for the princely sum of three shillings and sixpence!

At the meeting held on 29th March 1919, it is recorded that: Frater W.N.Cheesman, Past Suffragan Yorkshire, delivered the Lecture on Numbers, submitting diagrams which added considerably to the fratres' interest and receiving special commendation from the M.W.S.M.'

A joint meeting with the Hallamshire College and the York College was held on 20th June 1925 when the fratres and their ladies were taken to Bolton Abbey, Barden Tower and Ilkley, where tea was taken at the Ben Rhydding Hydro as guests of Frater Owen A. Jepson and Mrs. Jepson. The fratres returned to Leeds and, after a meeting at the Masonic Hall, Great George Street, were joined for dinner by the ladies who had spent their time at Ilkley. Sadly the menus for both meals were not recorded.

Meetings were held at the Freemasons Hall, Manningham Lane, Bradford, from 1950 until April 1964.

The Jubilee of the College was held on 20th September 1959. Regrettably, the Supreme Magus, Frater W.R.Semken, was unwell, but designated Frater J.R.Rylands, Junior Substitute Magus and Chief Adept of the Province of Yorkshire, to represent him, together with Frater D.M.Penrose, *T.D.*, Secretary-General. This important occasion attracted widespread support, and many distinguished visitors spoke on the history of the College.

In 1964 the College moved to Leeds, to the Masonic Hall, Great George Street, where the charges were more advantageous to their small numbers. It continued to meet there until 1970 when it moved to the Masonic Rooms, Bottoms, Eastwood, Todmorden. In 1995 it moved again to the Masonic Hall, Hipperholme, Halifax.

From the Consecration until 1957, with the very understandable exceptions of the periods of the two World Wars, the College has enjoyed at least two lectures annually. Some were original contributions from members, some delivered by Supreme Magi or by Fratres John Rylands and A.Langdon Coburn and other distinguished fratres or, in the absence of these, a reading from some of the papers delivered at the Metropolitan College. Since 1957, papers have only been given occasionally, the subjects embraced during its history include, **The Kabbalah; Comparative Religions; The Coronation Rite; Aspects of Craft Masonry; The Hung Society of China; Birth, Death, Candles and Wax; York and its Minster; The Kingdom of Elmet; and Criminology.**

ROBERT FLUDD COLLEGE Date of Warrant
29.11.1909

Robert Fludd, the noted English writer on Rosicrucian and Hermetic Medicine, was born in 1574 at Milgate House in the Parish of Bearstead, Kent. He was the fifth surviving son of Sir Thomas Fludd, Treasurer of the Cinque Ports. Entering St.John's College, Oxford, in 1591, he graduated B.A. in 1597 and M.A. in 1598. As was usual for young men of learning, he accompanied younger sons of noblemen as Tutor, touring Europe during the next six years. Returning to England, he entered Christchurch College, Oxford, and received in 1605 the degree of M.B. together with M.D., and finally qualified as a Physician in 1609. He immediately set up as a Physician and Doctor at Fenchurch Street, London, and later in Coleman Street where he lived for the rest of his life. He died here, still a bachelor, on 8th September 1637, and was buried at Bearsted where a memorial perpetuates his memory.

Fludd wrote and published prolifically, and developed one of the most comprehensive formulations of Hermetic Philosophy ever written. There is no doubt that he was aware of the **Fama**, as he made direct reference to it in his **Fratribus a Cruce Rosea**. In all his works, Mysticism, Cabalism, Alchemy and Astrology are focussed around an unshaken belief that all science is explained in the texts of the Bible. As a writer and expounder of a peculiar philosophy, Fludd stands unique. He lived through a period which witnessed the great change in both medicine and philosophy, and may be said to be the last of the older school whose medical art depended on astrology, and whose religious belief had, as part of its foundations, the Geocentric Theory. He was the last of a wondrous procession

The inspiration for the founding of the College came from Frater Dr. George Norman, and the appropriateness of the name he chose has been appreciated throughout its history. The College was consecrated at Bath on 29th November 1909, by the Supreme Magus, Frater W. Wynn Westcott, the fratres being required to wear Morning Dress, white gloves and the Jewel of their rank. The Supreme Magus declared a Grand Convocation of S.R.I.A. duly formed, and the 12 Aspirants among the Founders were duly obligated so that they might witness the Consecration ceremony. There were 24 Founders in all, with Frater Dr. George Norman being Installed as First Celebrant. He served two years in this office as well as becoming Senior Substitute Magus of the Society.

The early members were very active in founding the Robert Fludd Library, and in publishing many of the Papers delivered in the College. There are now three volumes of *Transactions*: Volume 1, 1909-1930; Volume 2, 1930-1934 and Volume 3, 1934-1938.

The Library moved around the County with the College, when difficulties regarding charges necessitated a change of venue. It is now housed at Andover and contains over 130 books covering a wide range of subjects, many volumes being old and irreplaceable. It is at present being recatalogued on the Dewey system. The College is also fortunate in having the complete records of the work since the Consecration in the Minute Books, Attendance Registers, Register of Mottoes and the Golden Book of Numbers.

From the Consecration until February 1957, the College met at the Masonic Hall, Old Orchard Street, Bath, after which it met in the old and beautiful Masonic Hall in Crane Street, Salisbury and later, in June 1982, it moved to its present venue at the Masonic Hall, East Street, Andover; providing a far greater catchment area for suitable candidates.

Members of the College have, over the years, been instrumental in the founding of the Elias Ashmole College in 1967, the Holy Grail College in 1976, and the Paracelsus College in 1982. This has naturally caused a drain on membership which, at times, has been hard to repair, yet the Society as a whole benefited.

The Temple at Andover has, in size, layout and decor, been admirably suited to the ceremonies, and the College is well pleased with its new home. The expansion of the building which has been recently undertaken, has provided a new dining hall and a suite of offices.

The College was originally in the Province of the Western Counties of England, which was later divided into the Province of the South Western Counties of England and the Province of the Southern Counties of England. It is gratifying to record that papers are being delivered at most meetings.

HALLAMSHIRE COLLEGE Date of Warrant,
13.1.1910

More than twenty years elapsed from the demise of the Yorkshire College, which met at Sheffield, before there was a revival of Masonic study in that city. In April 1906 a Masonic Literary Society, consisting of members from all the then eight Craft Lodges, was formed. For some years the Society prospered. In October 1909 Bro. Dr. John Stokes, who had become a member of the York College, SRIA, presented a paper entitled, Rosicrucians Ancient and Modern. The following month it was decided that immediate steps should be taken to convert the Society into a Rosicrucian College. It was well known that a College had existed at Sheffield, and Bro. David Flather, a leading member of the Society, was instructed to make every effort to obtain a Warrant to revive the College.

A Petition was presented to the High Council on 13th January 1910 and was approved on the grounds that the original Warrant of 6th October 1877, having been lost, was now null and void. This continuation Warrant dated 9th April 1910 defined the Province as the ancient District of Hallamshire as shown on the maps of the Cutlers' Company, together with the Counties of Derby, Nottingham and Lincoln. The Province was to be under the direct rule and governance of the Supreme Magus. On Saturday 9th April, in the Masonic Hall, Surrey Street, Sheffield, the Hallamshire Province and College was re-constituted by the Supreme Magus, Frater Dr. Wynn Westcott, assisted by the Secretary-General, Frater A. Cadbury Jones, as the Director of Ceremonies, and other Officers of High Council.

The College commenced its new life with 44 members. Afterwards, the remaining 39 members of the Masonic Literary Society, who were not already

fratres of SRIA, were duly admitted to the grade of Zelator. Frater Dr. John Stokes was Installed as the first Celebrant, with Fratres William Watson as Exponent, and David Flather, as Secretary. Frater Thomas Leighton, who had been Acolyte for the Yorkshire College, resumed his duties in the reconstituted College.

In June 1910 the whole of the books, property and funds of the Sheffield Masonic Literary Society were formally transferred to the Hallamshire College. Frater Thomas Blair, the former Secretary-General of the old Yorkshire College, was elected an Honorary Member. In July and October a total of five Aspirants were admitted; six fratres advanced to the II° and five to the III°.

In the first few years the Annual meetings of the College were held in the months of either January, September or April. Frater William Watson followed Frater Dr. John Stokes as Celebrant. In January 1912 Frater David Flather was Installed as Celebrant by the Supreme Magus. The latter, as Chief Adept of the Province, appointed Frater William Watson as his Suffragan. Later Frater Watson was appointed Chief Adept with David Flather as his Suffragan. In 1921 Frater Flather became Senior Substitute Magus and Frater Stokes was appointed Suffragan. Frater Watson also served faithfully as the Provincial Grand Librarian of the Craft Province of Yorkshire, West Riding, until his death in 1930.

The April 1913 meeting had to be held in the Cambridge Hall, Sheffield, due to building extensions taking place at the Masonic Hall in Surrey Street. It was during these works that the books and old documents of the old Yorkshire College were discovered in a cupboard, and have since been carefully preserved.

The By-laws were amended to permit four meetings per year in the months of September, November, January and April (Annual).

A Special Meeting was held on 18th May 1918 to hear the reading of a paper by the Supreme Magus entitled, *Limitations of Modern Science*. At all meetings during the years 1910 to 1930, it was the established custom for papers to be read, and lively discussion to take place, at the festive board. When possible, Master Masons were invited to join the fratres for these discussions, thus encouraging interest in the Society.

By 1918 membership of the College had risen to 60; in 1922 to 75, reaching a peak of 78 in 1925. This progress was largely due to the enthusiasm of such Fratres as Dr. John Stokes (Celebrant 1910-1911), David Flather (Celebrant 1912-1913), J.W. Iliffe (Celebrant 1916-1917) and others who, by their example, encouraged members to take part in research. In 1925, when Bro. Douglas Knoop was admitted, the College had the benefit of one of the best-known Masonic scholars of this century.

The *Transactions* of the Hallamshire College for the years 1910 and 1911 were printed and bound in 1912. These, together with many of the MSS of papers delivered in the College are at present preserved in the College Library. This Library, originally founded from the collection assembled by the old Yorkshire College in 1875, together with those of the previous Masonic Literary Society, is one of the most valuable Libraries in our Society. It has been expanded over the years by the generous bequests made by deceased members and by many gifts from other sources. The more important of these were the bequest in 1913 by Frater Charles Stokes of the library of his late brother, John, the inspiration for,

and first Celebrant of the present College. In 1916 Frater Flather gave a magnificent bookcase plus many books and pamphlets, and later Frater Manton bequeathed his whole library to the College. In the same year the College was able to purchase the considerable library of the late Frater William Watson. As Librarian, Frater Iliffe was faced with the difficult task of finding sufficient accommodation for all the books. A printed catalogue was produced in 1917, but this was soon out of date. The Executive Committee formulated a scheme whereby brethren of the Sheffield Lodges might use the Library subject to minor precautions.

Another interesting feature, often in conjunction with the York and Woodman Colleges, has been an annual excursion for fratres and their wives to places of architectural or archaeological interest. The first of such was in 1912 when an outing was made to the City of Lincoln with a conducted tour of the Cathedral. In 1924 the fratres entertained visitors from the York and Woodman Colleges and their wives with a visit to Haddon Hall in Derbyshire. In 1925 they visited Harrogate and Bolton Abbey, whilst in 1927 they all visited the City of York and Castle Howard. In 1928 there was a joint excursion to Castleton and the Blue John mine, with dinner at the Masonic Hall, Sheffield followed by a lecture on the caves and mines of Castleton by J. W. Puttrell, F.R.G.S. In 1929 there was another joint outing to Knaresborough and Harrogate, whilst in July of that year the Celebrant gave a Garden Party at his home.

During the 1930's the membership dropped below 60, but this rose again until, by April 1939, it was back to 75. In these years many prominent Sheffield Freemasons became members of the College: Ernest Smith Nutt, John Bennett, Percy Blackburn Henshaw, Samuel Edward Deeley, and J. Harold Allen

who, having served as Secretary before occupying the Chair, returned to the Secretary's desk until he was 86. In 1936 a Lecture Committee was appointed, and from this date it became the custom that the Celebrant should give an Inaugural address on the night of his Installation.

During the years of World War II, except for the first two meetings which were cancelled, the College continued to work, although there were no lectures and times had to be adjusted for the black-out. The Library was stored outside the city centre, at Banner Cross Hall, for the duration. All grades were worked during these years, and two Aspirants were admitted. Normal working was resumed in September 1945, and even the summer excursion was started again in 1947 when a coach trip was arranged to Ripon, Fountains Abbey and back to Harrogate.

1948 was a tragic year for the College: Frater David Flather, Senior Substitute Magus until he resigned due to ill-health, died on 21st April at the age of 83; Frater Douglas Knoop died on 21st October and Frater C.F.Carr, the Exponent, died on 17th July. 1950 saw more of the older fratres passing away; Fratres J.Harold Allen and E.J. Blackwell, both of whom had been largely responsible for the College continuing to function during the war years.

In April 1963 it was pleasant to witness Frater Phillip D.Allen Installed in the Chair occupied by his father 28 years previously. It was also gratifying to have W.Bro. J.R.Clarke, P.J.G.D., admitted a member, he having been a colleague of Frater Knoop at Sheffield University and also a Past Master of Quatuor Coronati Lodge.

Post-war developments of Sheffield City centre envisaged the demolition of the Masonic Hall in Surrey Street, and the Masonic Hall Company acquired an estate at the West end of Sheffield in

1964. The Foundation Stone of the new Masonic Hall was laid in that year. The first meeting of the College in the new Tapton Hall took place in September 1967. The ceremony was attended by the Supreme Magus and the Junior Substitute Magus. Frater F. V. Tideswell was Installed as Chief Adept and he appointed Frater Alan Goodfellow as Suffragan. The Librarian reported that new display cases were being made to accommodate the late Frater David Flather's large collection of glassware, pottery, jewels and Masonic curios which would be exhibited for the first time. The Library continued to grow, and in 1971 part of the Craft Provincial Grand Lodge's Library was acquired. In 1999 a new catalogue of the College library was prepared by the librarian, Frater A.H.Lever. A Joining Member, Frater W.E.Hollick, presented the College with new silver vessels for the Ancients' Pillars and also assisted in the refurbishing of the Altar. In 1983, Frater Tideswell celebrated 50 years as a member of the College.

In 1989 the Province of Hallamshire, by then consisting of four Colleges, was split into Hallamshire and Mercia Provinces with Frater Lionel Weedon, the Provincial Secretary, appointed Chief Adept for Hallamshire.

LANCASHIRE COLLEGE Date of Warrant,
29.10.1910

The original Manchester & Northern Counties College, which was founded on 28th February 1871, became moribund in 1881 and was removed from the Roll in 1890. At that date there were still members living, and in 1901 a circular was sent to several brethren in Bolton to ascertain whether there would be sufficient support to found another College at Manchester with what was by then the sole

remaining member of the Old College, Frater Col. J.D.Murray, a Past Celebrant, as its Founder Celebrant. Although this did not allow the new College to claim continuous working, it did establish an unbroken strand of Rosicrucianism in Manchester.

Of the Founders, ten were Brethren of considerable rank and standing, plus Frater Murray of the Old College, and Fratres F.W.Brockbank and The Rev. W.S.Hildesley, both IV° of the Hallamshire College. The Brethren to be Admitted were: J.B. Goulburn; Major John Booth; E.W.Donovan; E.Hoyle; Col. Jas.Johnston; J.L.Shawcross; F.W.Broadbent; J.W. Thompson; John Booth (Lostock), and T.E.Flitcroft.

The College was consecrated on 29th October 1910, the ceremony being taken by the Supreme Magus, Frater Wynn Westcott, assisted by Frater David Flather, (Hallamshire), together with the Secretary-General, Chaplain-General and nine members of Metropolitan College. The visitors included the Supreme Magus in Scotia, Frater Col. Jas. Todd Stewart; Frater Dr.G Norman of Bath, and Frater John Yarker of the Old College. After the processional entry of the Consecrating Officers, thirteen brethren who had been approved were obligated as Zelatores, and were thus enabled to witness the remainder of the ceremonial.

Frater Col. Murray was Installed as first Celebrant, with Frater F.W.Brockbank, who had acted as Secretary in connection with the revival and reconstitution, as Exponent. Frater Brockbank, who had been advanced to the grade of Magister, was elected High Council representative. He was advanced to 9° in 1918.

Promotion in the new College was rapid, for we find that, on 13th February 1911, Fratres Major John

Booth, J.W.Thompson, F.R.Broadbent, T.E.Flitcroft and E.W.Donovan were successively advanced to the II, III and IV grades, Frater John Stokes of Hallamshire College acting as Celebrant. He subsequently admitted Bros. Dr. Thomas Carr and E. Hoyle as Zelatores.

On 9th October 1911 the Supreme Magus visited the College and conducted the ceremony of advancing Fratres Hildesley, Booth, Thomas, Broadbent, Donovan and Flitcroft to the grade of Adeptus Minor, and Installed Frater Brockbank as Celebrant. He then addressed the fratres on *The Aims and History of the Society*. The Supreme Magus visited the College each subsequent year until 1916, at which the Secretary-General Installed the Celebrant, and also on the three succeeding years. On each occasion he conferred two of the higher grades.

In 1920, the year before Mersey College was founded, a territorial boundary was drawn giving a line through Lancaster, Preston, Wigan, Warrington, Crewe and Audlem, Cheshire. West of this line, including Warrington and Crewe, but excluding Lancaster, Preston and Wigan, ceased to be within the area of the Lancashire College.

During 1917 the College moved from its original venue in Bolton to the Grand Hotel, Manchester as it was considered that the larger Masonic concentration would aid membership. The Supreme Magus visited to consecrate the Lodge Room as a Rosicrucian Temple. He also conferred VIII° on Fratres Flitcroft (now Sir John) and J. Booth, and admitted Fratres G. F. Osborne and A. Thompson to the Grade of Adeptus Minor. A holograph copy of the Address delivered by the Supreme Magus at this meeting is preserved in the College Library.

At the October meeting in 1921, Frater David Flather, Junior Substitute Magus, conferred the grades of Adeptus Exemptus and Adeptus Minor, and Installed Frater R.V.S.Houghton as Celebrant. Frater Flather afterwards delivered a paper entitled, *Modern Science and its Limitations*.

The Supreme Magus, Frater W.J.Songhurst, visited the College in 1928 when he Installed Frater W.B.Barker as Celebrant, and presented a paper entitled, *The Inception of the Deity*. He visited the College again in 1929, 1930 and 1932; on each occasion advancing fratres to the Third Order. In 1932 he Installed Frater F.B.Osborne as Celebrant.

To this date the College had received a paper at each meeting, most of them being original contributions. If none were available, however, one of the Claviculae or an earlier paper would be read again. In this way all the fratres were led to appreciate this important facet of our work.

The Triennial General Assembly of the Society was held at the Grand Hotel, Manchester on 13th November 1937 when the Supreme Magus, Frater W. J.Songhurst, was supported by his Junior Substitute Magus, Frater Flather. Also present were the Supreme Magus in Scotia, Frater J.Mason Allan, accompanied by his Junior Substitute Magus, Frater J. Hamilton Birrell. This was the first occasion when a Triennial General Assembly had been held outside London. There were seventy fratres present representing twelve of the total of fourteen Colleges then working. Of special note was that Christchurch College, New Zealand, was represented by its I.P.Celebrant, Frater Robson. It was at this meeting Frater Col. H.C.Bruce Wilson, presented Part I of his *History of the S.R.I.A.*

Soon after the outbreak of war, the bombing and its effects produced changes in the College routine, and it was decided that, in future, lunch would be taken to be followed by the ceremony. Papers were still being delivered, although it was essential that the fratres dispersed before the sirens sounded for the first air raid of the evening.

In February 1942 the Province of Lancashire and Cheshire was founded, with Frater G.E.Osborne, who had been first Celebrant of Mersey College and a High Councillor of this College, being Installed as the first Chief Adept.

During these war years, it became the custom for fratres to invite suitable Master Masons to join them at the banquet so that they could hear the paper that was usually read. This concession was considered to be a good method of letting such brethren appreciate the atmosphere of the after-proceedings, and possibly stimulate an increase in the number of candidates. The practice was discontinued in 1952 on the advice of the Secretary-General.

At this time (1952) difficulties were being experienced; the Grand Hotel no longer favoured the holding of Masonic and similar meetings. It was decided to change the venue to the Salford Masonic Hall despite causing a change of dates. The College met there until November 1968, when it moved to the Masonic Hall, Bridge Street, Manchester. This is one of the finest Masonic buildings in the North, and the College was privileged to meet in the Library, a room of elegant proportions. Its book-lined walls redolent of the learning of past ages is particularly suited to our ceremonies. At the after-proceedings, the portraits of distinguished Masons of the past look down on our discourse with benignity. However it has since moved, in 1995 to Eccles and, in 1998 to Chorlton-cum-Hardy.

The College celebrated its Golden Jubilee in 1960, and the meeting was marked by the presence of the Supreme Magus, Frater W.R.Semken, and the Treasurer-General. The Supreme Magus addressed the twenty-five members present on the history of the Society from 1871 to 1893 and from 1910 to 1960, and this was received with appreciation.

The College has published two volumes of *Transactions*, the first in 1922 and the second in 1929, each containing selected papers delivered in the College. Prior to World War II, arrangements were made to duplicate some papers, but this could not continue after 1939. The College Library was established early in its history, and when it moved to Bridge Street, fratres had the advantage of the use of the Masonic Hall Library.

The last Chief Adept of the Province, Frater M.P.Lane, was admitted to the College in November 1964, was Celebrant in 1970, and Installed as Chief Adept in 1979. He resigned upon the split into two Provinces in 2000, the river Mersey being the boundary between them. The first Chief Adept for the new Province of Lancashire is Frater David Rhodes.

BIRMINGHAM & MIDLAND COLLEGE

Date of Warrant, 31.5.1919

The College was consecrated in the Masonic Rooms, The Imperial Hotel, Birmingham, by the Supreme Magus, Frater Wynn Westcott, on 5th June 1915. Sadly, probably as a result of two World Wars, the original Minute Book is missing. The second Minute Book starts by stating that, with the outbreak of War in 1939, meetings were suspended until, at the express wish of the Supreme Magus, the College

resumed its meetings on 16th June 1941. The numbering of these first Minutes is given as 'The 92nd Meeting'. It would seem probable from this that the College had an uninterrupted working from 1919 to 1939. In 1924 the College Library was placed on loan to the Birmingham Public Library but in the absence of Minutes, its status is unknown. The two years' suspension was fully understandable with the amount of damage the City suffered during the early years of World War II.

From 1919 until 1932 the College met at the Imperial Hotel, when it changed to the Masonic Temple, Severn Street. In 1935 it returned to the Imperial Hotel for another three years. In 1938, for three meetings, it met at the Masonic Temple, Broad Street. When it re-commenced in 1941, it was back at the Imperial Hotel where it met until 1973. It then moved to its present venue, the Masonic Temple, Wretham Road, Handsworth, Birmingham.

The following are interesting abstracts from the Minutes: 106th Meeting 18th March 1946. The Secretary said that a letter had been sent to all fratres, asking all brethren who were not members of the S.R.I.A. to attend the supper, with a view to becoming members, to hear a paper to be given by Frater Leslie Biddle, which he was calling, "*Why I am a Rosicrucian*".

110th Meeting. A letter was read from the Supreme Magus to Frater J. Starkey, suggesting that the College should appoint a Liaison Officer; also agreeing that the District [Province] should include Warwickshire, Worcestershire and Staffordshire. The College requested that Shropshire be included; this was confirmed on 15th March 1948.

7th June 1948. The new Celebrant, Frater Biddle, presented the Floorcloth used in the Zelator grade. At

a subsequent meeting, in September 1949, Frater Biddle gave an interesting paper explaining the symbols depicted on this Floorcloth. He gave this paper several times subsequently, but regrettably a copy has not been preserved.

124th Meeting 19th January 1952. The Secretary read a letter from the Supreme Magus stating that High Council considers that the doors of the Society are not for the convenience of the general public, and therefore all proceedings, including lectures in Colleges and Study Circles, should be behind closed doors, attended only by members of our Society or Rosicrucians in amity with S.R.I.A. There was also a circular letter from the Secretary-General which prohibited the practice of inviting non-member M.Ms. to be present at the banquet in order to hear the paper which was presented.

Golden Jubilee Meeting 7th June 1965. At this meeting the College was honoured by the presence of Fratres W.R.Semken, Supreme Magus; D.M.Penrose, Secretary-General; E.V.Kayley, Recorder-General; and Frater A.K.Martin of the Demiurgus College, Melbourne, Australia. Frater L.J.Biddle gave a most interesting and inspiring address on the history of the College, referring particularly to its Founders. Unfortunately no copy of this paper was preserved.

At the meeting held on 15th June 1970, the Supreme Magus, Frater E.V.Kayley, Installed Frater F. H. Griffiths, *O.St.J.*, as Chief Adept of the Province. Frater Griffiths then nominated Frater G.K.Marsh as his Suffragan. In 1991 the Province was split into Midland Counties and Severn & Wye with Frater R.W.Tebbett as Chief Adept for the former.

On Saturday 22nd May 1999 the Society's Triennial General Assembly was held at The Masonic Temple, Edgbaston. As at the previous Assembly, the Service

was held in the Temple, the Assistants Chaplain-General conducting. The Supreme Magus, Frater Robert E. Rowland, supported by the officers of High Council, addressed the Assembly after which fratres of the Province presented a version of the Zelator ceremony in song and verse entitled '*I seek the Light*' written and devised by Frater W.V.Shorto.

WILLIAM WYNN WESTCOTT COLLEGE

Date of Warrant, 31.5.1919

A Petition dated 5th December 1918 and signed by six fratres of Metropolitan College, together with thirteen brethren, ten of whom were members of the Lodge of Union, No.39, meeting at Chichester, was forwarded to the Secretary-General. The Supreme Magus and his High Council approved the name suggested - William Wynn Westcott College - and instructed that a Warrant should be drawn for the founding of the College, with R.W.Frater Joseph Walter Hobbs as First Celebrant, and the Consecration on 5th May 1919.

On the appointed day the fratres and brethren assembled in the Vicar's Hall, Chichester wearing the Jewel and Ribbon appropriate to their ranks, and white gloves. The Supreme Magus, accompanied by his Junior Substitute Magus, Frater Dr. George Norman, and Members of High Council, entered the Temple through an avenue of the Founders. He declared the Temple open in the grade of Zelator and a Grand Convocation of the Society duly formed, whereupon the Aspirants were obligated.

The Supreme Magus Consecrated the William Wynn Westcott College. He closed the Grand Convocation and resumed in the Zelator grade. The Grand Celebrant, Frater Dr.George Norman, assisted

by Grand Officers, performed the Zelator Ceremony to enable the Aspirants to qualify for office. The Supreme Magus then Installed the first Celebrant, Frater Hobbs, who appointed his officers.

The second convocation of the College was held on 30th August 1919, at which those Aspirants unable to be present at the consecration were admitted, together with a new candidate, W.Bro. Revd.C.H. Malden, P.D.G.W.(Madras). Afterwards the grades of Theoricus, Practicus and Philosophus were worked.

The College continued to meet at the Vicar's Hall, Chichester for the next four years; besides the ceremonies, Papers were delivered at most Convocations. In 1923 the College moved to the King's Apartments, The Royal Pavilion, Brighton where it met for the next five years. During this period the grades of the First Order were worked frequently, and those of the Second Order once a year at the Installation meeting.

From December 1928, the College has met at The Sussex Masonic Temple, Queen's Road, Brighton; the reason for the move is not known. The district proved to be fertile ground for new members, with often four or more Aspirants at a time. Among these was Frater Ivor Grantham, Librarian for U.G.L.E. and Treasurer of Quatuor Coronati Lodge for many years. From this period, fratres were asked to inform the Secretary if, and when, they wished to take higher grades, one of which was worked, with as many as eight candidates, before the Zelator ceremony. However membership remained constant at fifty-six for seven years, when a slow decline set in, lasting until the mid-'50s. Since this date the membership has stabilized at around 35, and is now increasing again.

For many years the Supreme Magus was the Chief Adept of the Province until, in 1967, the Supreme

Magus, Frater W.R.Semken decided to appoint the Suffragan, Frater L.E.C.Peckover, to the position. Frater Peckover appointed Frater E.S.C.Heathcote as his Suffragan. The next Chief Adept of the South Eastern Province, Frater Lt.Col. W.A.Large, *O.B.E.*, was Installed at the Installation Convocation held on 5th March 1983. The present Chief Adept is Frater Andy Chalmers. *O.B.E.*

When consecration of new Colleges was mooted in 1966, the Secretary-General was unable to find a specimen Warrant, the archives being in disarray in the basement at Headquarters. Frater Peckover was persuaded to lend the William Wynn Westcott College Warrant and this has been the model on which all recent Colleges' Warrants have been based. Until the end of 1999 they were hand-scribed by a lady living in Dorking; now they are printed via computer. Since the move to Hampstead, many old specimen Warrants have been found, some being elaborate Victorian examples of the art.

MERSEY COLLEGE Date of Warrant, 23.4.1921

A Petition from the eight Founders of Mersey College was forwarded to the Supreme Magus, Frater Wynn Westcott, by Frater G.E.Osborne on 28th October 1919. The Supreme Magus approved the issue of a Warrant dated 23rd April 1921, and the Consecration ceremony took place on 11th June at the Exchange Hotel, Liverpool at 3.15 pm. The Consecration summons lists thirteen consecration Officers although only ten are listed in the Minute Book. The Supreme Magus was supported by Frater Stanley W. Rodgers who acted as Grand Celebrant, Frater W. John Songhurst, J.S.M., as Grand Exponent, Frater The Revd. G. Freeman Irwin as Grand Chaplain, and Frater Walter Lawrence as

Grand Director of Ceremonies. The first Celebrant was Frater George E. Osborne.

At the outbreak of World War II a notice was sent by the Secretary-General to the Secretary, informing him:

"Having regard to the Emergency Orders of H.M. Government, I have to inform you that, until further notice, all meetings of Colleges S.R.I.A. are suspended. It is hoped that this may be only a temporary measure. Further instructions will be issued as soon as practical."

In spite of this injunction, the Minute Book shows that only three convocations were cancelled 'on account of enemy action', viz: 25.9.1940, 27.11.1940 and 22.1.1941.

Its progress during the War years was remarkable against the background of the persistent bombing of the Port of Liverpool and its surrounds.

[The courage and fortitude of the people, particularly during eight consecutive nights of bombing, is vouched for by this editor who was present as a 17-year old ARP assistant.]

During this period 13 Aspirants were admitted. The Summonses issued during these times became very austere notifications. Between 24th September 1941 and 26th January 1944 the printing appears only on one side of the paper, the list of Officers was dropped and the printing was either in black or blue ink instead of the customary red. The Summons for the convocation of 22nd March 1944 returned to normality being printed in red with the list of serving Officers on the back.

Between 1921 and the present time the College as met at fourteen different locations in Liverpool (5), Birkenhead (5), and Warrington (4). After a somewhat nomadic existence the College has settled at Warrington Masonic Hall, Winmarleigh Street,

meeting on the 3rd Tuesday in February, the 1st Tuesday in June (Installation) and the 3rd Friday in November.

At the convocation held on 28th January 1942, a letter was read from the Supreme Magus stating that he had erected a new Province to be called the Province of Lancashire and Cheshire and that he had appointed Fra.G.E.Osborne, the first Celebrant of Mersey College, to be the first Chief Adept of the Province and that the Chief Adept had appointed Fra.F.Pick to be the first Provincial Secretary. The fratres were informed on 23rd September 1942 that Fra.J.Ridehalgh had been appointed the first Suffragan. Fra.Ridehalgh was the Celebrant of Mersey College 1928-29.

One of the candidates who were admitted at the Consecration of the College in 1921 was Charles Gordon Snowden Gordon who entered Liverpool City Hall as Conservative member for Anfield ward in 1924, became Celebrant of the College 1932-33 and was killed in a car crash in 1961.

In 1944 Robert Ernest Hannah, Librarian at Liverpool Cathedral, was admitted into the College and became the Secretary for many years. He served as Suffragan from 1961-65 and became Chief Adept.

On 15th February 2000, Mersey College hosted the inaugural meeting of the newly formed Province of Cheshire and North Wales which came into being on the first day of the new Millennium. The Senior Substitute Magus, Frater Andrew B. Stephenson, assisted by the Junior Substitute Magus, Frater Lionel C. Weedon, and a team drawn from the new Province, opened a Special Convocation and invested Frater John A. Goodrum as the first Chief Adept. Frater Shaun B. Crutchley was appointed Suffragan, Frater Chris J. Macdonald as Provincial Secretary,

and Frater Barry F. Uttley as Provincial Treasurer. As a result of the formation of the new Province, Mersey College became the senior College.

LONDON COLLEGE of ADEPTS Date of Warrant,
23.9.1922

This was the first Daughter College to be founded, and was formed as a result of Metropolitan College having, for some time, enjoyed a membership of over 100. It has always worked under the direct rule of the Supreme Magus but, unlike Metropolitan College, it has a Warrant. One peculiarity of such a College is that it is not allowed to admit Aspirants, but works such grades (i.e. II, III & IV) as are requested by the Celebrant of the Mother College wherein only the Zelator grade is worked. In addition, the membership of the Daughter College is drawn from fratres who have attained the Second Order in the Mother College. In practice, all the members of Metropolitan College who have attained the Second Order are automatically sponsored for membership of L.C.A. This, however, does not include fratres joining from overseas Colleges who have to apply separately to join L.C.A. should they so wish.

The advantage of a Daughter College is that it provides a second channel of promotion towards the office of Celebrant - this is particularly useful in the case of Metropolitan College which maintains its membership of approximately 130.

THOMAS VAUGHAN COLLEGE

Date of Warrant, 14.10.1946

As mentioned in the Demiurgus College history, Thomas Vaughan College started its life as the Melbourne College of Adepts, a Daughter College, on

14th October 1946 when Frater Dr. Grantly Wright was installed as the first Celebrant. As with other Colleges of Adepts, it worked grades II, III and IV for the Mother College.

Membership of Demiurgus College, however, fell to below the 100 necessary for a daughter College. Fortunately High Council was persuaded to allow the College to continue independently under the name of Thomas Vaughan. This coincided with a resurgence of interest in our Society and the College has prospered so much that it has been able to help found further Colleges in Australia.

Almost from the start of its separate existence, the College has run a Study Group meeting four times a year, and this has helped to maintain enthusiasm among the fratres.

WILLIAM SEMKEN COLLEGE Date of Warrant,
2.9.1966

In 1966, the Society had come through a long period of languor which may well have been the result of two World Wars, but, whatever the cause, no new full College had been founded in England in the last forty-five years. Such a situation could not help but be discussed in High Council and, at a meeting in 1966, there was an exchange between the Treasurer-General, Frater F.W.Bonner, and the Recorder-General, Frater E.V.Kayley, which resulted in the latter addressing a letter to Frater Bonner suggesting that, if he felt so strongly on the matter, he should take some action personally. The gauntlet had been thrown down and was readily accepted by Frater Bonner. He immediately went on a recruiting drive in that part of Essex where he was so well known - Halstead - and within a few days a meeting

of Founders was called, twelve fratres and brethren being present.

As there were insufficient fratres, it was decided to ask Metropolitan College to admit five brethren at their April meeting. This meant that all the founders were members of the premier College. Arrangements were made with the Witham Masonic Hall Committee to book accommodation for four meetings a year. The Consecration was held at 10 Duke Street, St.James's, on 21st September 1966. The Supreme Magus, Frater W.R.Semken, had graciously given permission for the College to be named after him.

Regrettably, on the appointed day, the Supreme Magus was unwell and only able to attend the ceremony. The Consecration was, therefore, taken by Frater R.J.Hammond who Installed Frater D.P.M.Banbury, as the first Celebrant. Frater Banbury was currently Third Ancient in Metropolitan College. He served the new College as Celebrant for two years to enable the younger fratres to gain more experience.

The Supreme Magus had provided red rose-buds to be scattered on the altar, and these are still preserved. A super-altar was donated, as were the four pedestals in their appropriate colours and with their specific signs. The Supreme Magus gave the College a set of solid silver utensils for the four pedestals. All are still in use and in excellent condition being kept in a Safe Deposit between meetings.

From the beginning the College has maintained a very high standard of ritual down to the present. For example, at the June 1986 meeting, two members of the First Order recited the Lecture on Numbers and that on Colours; a sure indication that twenty-years

on there was enthusiasm and application among the fratres. In 1995 a visitor from Christchurch College took copious notes which enabled him to bring the equipment of his College into line with the usage elsewhere in the Society.

The Supreme Magus also presented to the College many pamphlets and books which were surplus to the requirements of the High Council Library. These formed a nucleus for a College Library which, over the years, has expanded from gifts and bequests.

One important feature of the College is that, at all ceremonies, the Earth used in the Zelator ceremony by the First Ancient has come from Nazareth, and the Water from the Chalice Well at Glastonbury; thus candidates should be fully imbued with the deep symbolism of the ritual.

The Witham Hall was a convenient venue, yet it had one great drawback - there was no satisfactory storage place for the furniture, and it had to be kept in Frater Banbury's house with the resultant problem of transporting it back and forth for each meeting. This situation persisted until 1979 when the College moved to the Masonic Hall, Braintree, where it worked for two years. It then moved to Halstead Masonic Hall, which not only provided adequate storage facilities, but was also more central for most of the members.

Owing to the wide area from which members are drawn, it has not been possible to establish a formal Study Group, although a small body of fratres have always met monthly to discuss papers and books. No original papers have been given in the College; however the College is fortunate in having an almost complete set of the *Transactions* of the Metropolitan College, and suitable selections have been read at meetings.

Among the Founders who deserve special mention are Frater Banbury, Chief Adept of East Anglia, who, by his dedication and enthusiasm, guided the fratres and the College over the whole of its early life. Also Frater Norman Hackney, the brilliant Hebraist who translated the **Sepher-Ha-Zohar**, and who gave the Society so many erudite papers, including *Heredom-Harodim* published in the Metropolitan College *Transactions* of 1966.

The College uses an extended ritual for the presentation of the jewel to a new Zelator; for many years this explanation was given by Frater J.D.Semken, C.B., M.C., whose father gave the College its name.

In 1987 the College 'came of age', and it is gratifying that the spirit of the members has never been higher. The Temple is bright and scrupulously maintained: they are proud of their furniture and silver, the latter being as bright as when it was presented by their beloved Patron, William Semken.

ST.JOHN of BEVERLEY COLLEGE Date of Warrant,
2.9.1966

The York College is empowered under its By-laws to meet otherwise than at York, and this provision was used to great advantage in the enabling of the St.John of Beverley College to be founded. With the approval of the Supreme Magus and High Council, Frater Stanley Wilkinson was able to organise a meeting of the York College at Beverley, and to admit sufficient Aspirants to augment the Founders.

At 11.00 am on Saturday 29th October 1966, a York College meeting was held at which the Supreme Magus and officers of High Council were present. The Supreme Magus authorized Frater Wilkinson to

admit to the grade of Zelator ten brethren who were to be Founders. Frater H.E.Pettingell, Chief Adept, conducted the second half of the ceremony whilst the Lecture on Numbers was given by the Suffragan. The College was then closed and the fratres retired for refreshment.

For the Consecration ceremony, the Supreme Magus occupied the Chair and declared a Special Grand Convocation of S.R.I.A. to be open. The Consecration was then carried out in due form.

The College gratefully records the following gifts which have been used down to the present time: a set of silver utensils for the Ancients' Pillars from the Supreme Magus; the Book of Numbers from the Chief Adept; the Sceptre from the Suffragan; a set of 33 candlesticks from Frater Wilkinson and the Robes from Frater Banbury.

From the commencement it has been the custom for a Paper to be delivered at each meeting. These proved of such interest that the Chief Adept allowed brethren to be admitted at the Festive Board so that they could hear the discussion and thereby attract suitable candidates. A number of Papers have been given by members of Quatuor Coronati Lodge and these have proved of great interest.

The College has been honoured by visits from all the Supreme Magi who, in most cases, either witnessed the Installation of the Celebrant and/or the conferring of the 8°. The Installation was, for some years, carried out by the Suffragan, Frater F.L.Halstead, *Socius Honoris Causa*.

In 1985 the College obtained permission to affix an Honours Board in the Temple to perpetuate the names of revered fratres, and this again may stimulate interest in the Society.

Naturally there have been a number of deaths, our main 'inspiration', Frater Stanley Wilkinson, Chief Adept for Yorkshire, being the most notable. Frater C.H.Wood served as Secretary from 1968 until 1997.

The College celebrated its Silver Jubilee on 23 September 1991 at which the Supreme Magus, Frater Alan Davies was present. A Founder, Frater E.P.Donnison, gave a short history of the College. A photograph of the Consecrating officers is held among the archives and is reproduced below.

SOCIETAS ROSICRUCIANA in ANGLIA
Consecration of the St. John of Beverley College.



Back Row (left to right)

Fratres: George H.Vincent, E.D.Gofton, George W.Grosvenor, W.B.Hodgson, H.E.Pettingell, R.S. (Bobby) Knott, Stanley Wilkinson, Arnold Morton, Fred V.Tideswell, and S.Hall

Front Row (left to right)

Fratres: Sydney E.Ward, D.Michael Penrose, William R.Semken (Supreme Magus), Thomas Cashmore (Lord Bishop of Dunwich) and Edward V.Kayley.

MICHAEL MAIER COLLEGE Date of Warrant,
27.5.1967

Bro. Charlie Fotheringham appears to have been invited to join the Society in 1947, but had been unable to take the grades before he left England for Canada. When he was next in England, during April, May and June of 1966, he was given, by special dispensation of the Supreme Magus, the grade of Zelator. Whilst staying with Frater Stanley Wilkinson he received the II°, III° and IV° under dispensation, and on 4th June he was admitted to the Second Order grade of Adeptus Minor, V°.

On 7th June, Frater Fotheringham flew back to Canada and immediately commenced writing to brethren who he thought would be suitable candidates for the forming of a College of the Society in Canada.

An inaugural meeting of these interested brethren was held on 5th February 1967 at the Castle Inn, Kitchener, Ontario, at which the following were present: Frater Charlie Fotheringham acting as Chairman, Bros. J.J.Weber, A.E.Thurlow, J.W.Stoner, Ivan Marshall, Lorne Evans, Fred Chess and H.W.Morrow. Some of these brethren had travelled over 90 miles to this meeting and come through ice and snow in temperatures as low as -9°F, an earnest proof of their interest and intentions. A dinner was held at 6.15 pm when the brethren regaled themselves with Old English Roast Beef and Yorkshire Pudding - a very appropriate finale to a day which had seen conceived the first College in Canada under S.R.I.A.

The arrangements made as a result of the deliberations at this inaugural meeting came to fruition in June, when Frater Fotheringham and

Bros. Weber and Thurlow again journeyed to England. The Michael Maier College was Consecrated at a special Convocation of Metropolitan College held at 10 Duke Street, St. James's, on 22nd June 1967, at which the grades of Adeptus Major and Adeptus Exemptus were conferred on Frater Fotheringham.

Later on the same day, the College was again opened and Frater Fotheringham was duly Installed as Celebrant of the Michael Maier College. He then appointed Frater Dr.J.J.Weber, M.D., I°, as Exponent and Frater A.E.Thurlow, I°, as Chaplain.

The first meeting of the new College to be held in Canada was at Woodstock, Ontario, on 23rd August 1967. The Supreme Magus had appointed as his Commissioner at this meeting Frater Stanley Wilkinson, High Councillor for the York College and later to be the Chief Adept of the Province of York. Frater Wilkinson had journeyed to Canada at his own expense at the wish of the Supreme Magus so that the appropriate grades could be conferred on the Officers of the College after they had been appointed; there being no Petitioner except Frater Fotheringham who held higher than I°, also there were seven Petitioners who had yet to be admitted to the Society.

The College was opened and the seven Petitioners were admitted to the grade of Zelator, and these, together with Fratres Dr.Weber and Thurlow, were advanced to the grades of Theoricus, Practicus and Philosophus. The Officers of the College were then appointed. On 1st September 1967, Fratres Dr.Weber and Thurlow were further advanced to the V° and VI°.

On 9th January 1968, Frater Fotheringham was appointed Suffragan of the Province of Ontario, the Supreme Magus remaining its Chief Adept. He was also appointed High Councillor for the Michael Maier

College. On 3rd April 1970, Frater Gordon Stuart, II°, was appointed Acolyte of the College, and in 1972 he was appointed Herald. In preparation for a new College to be formed at Toronto, he was advanced to the Second Order in February 1973, and was elected Celebrant of the Toronto College. He later became Chief Adept. Special mention must be made of the stalwart work of Dr.J.J.Weber, not only for what he did in Michael Maier College, but also his service for so many years as its High Councillor. He died in 1981.

EUGENIUS PHILAETHES COLLEGE

Date of Warrant, 26.4.1967

The main inspiration for the founding of a College in Queensland came from Frater G.L.Shaw, who gathered eighteen brethren anxious to become Founders of the Eugenius Philaethes College. These eighteen brethren were received at a special meeting held prior to the Consecration ceremony, at which the Celebrant was Frater F.W.B.Fox of Demiurgus College, with other fratres of that College acting as officers. The brethren were elected without ballot and progressed through the four grades of the First Order with full ceremonies and lectures to illustrate the essential parts.

The Consecration of the new College was held immediately afterwards, at the The Buffalo Memorial Hall, Constance Street, Fortitude Valley. The Supreme Magus, Frater W.R.Semken, had commissioned Frater Stanley Wilkinson to perform the ceremony. Frater Wilkinson appointed the necessary officers from members of Demiurgus College, and the Eugenius Philaethes College was Constituted and Consecrated. Frater G.L.Shaw was installed as First Celebrant.

From its second meeting until 1975, the College met at the Masonic Temple at Stones Corner, a wooden structure which, by 1975, was due for demolition. Since then the College has met at the South Brisbane Masonic Hall.

After serving as First Celebrant, Frater Shaw was Secretary of the College for many years, and became Suffragan 9° in 1979. Another prominent member was Frater W.G.Crisp who was Installed as Chief Adept of the Province of Queensland when the Province was formed in 1984. He died on 23rd August 1986. Frater Spiro Dragona was appointed C/A in his place and served in that office until his death in June 2002.

ELIAS ASHMOLE COLLEGE

Date of Warrant, 30.11.1967

The Founders, numbering sixteen, had originally attended the William Wynn Westcott College at Brighton or the Robert Fludd College at Bath and subsequently at Salisbury, but were finding this increasingly difficult. The suggestion that a College might be founded at Portsmouth, a more central venue for the fratres concerned, was welcomed enthusiastically. The originators and moving spirits were Fratres D.R.Belcher and R.A.L.Edmonds, who helped considerably with the initial financing, and T.R.Smart, all of whom subsequently filled the offices of Chief Adept or Suffragan of the Province. Of great assistance also was Frater A.G.Coote, who made all the furniture for the College.

The College was consecrated on 26th April 1968 at 10 Duke Street, St.James's by the Supreme Magus, Frater W.R.Semken, assisted by the Senior and Junior Substitute Magi, Fratres C.N.Potter and

E.V.Kayley, together with a Consecrating team which included Fratres The Rt. Revd. Bishop Cashmore, Chaplain-General and the Chief Adept of the South Western Counties, G.W.Grosvenor, *C.B.E.*, and his Suffragan, Oswald Anderson. In all, forty-four fratres were present, dining afterwards at the Criterion Restaurant.

The College met regularly four times a year at the Masonic Hall, Queens Road, Fareham, Hampshire, from the Consecration until January 1986 when, due to administrative and financial difficulties, it was transferred to the Masonic Hall, Albert Road, Cosham, near Portsmouth, thus remaining within the Province of South Western Counties and, since its division, forming part of the Province of the Southern Counties.

The health and strength of the College has been achieved by the continuity in office of such stalwarts as Frater C.A.Lee as Treasurer from 1968 to 1982; Frater R.R.E.Croker as Organist for fifteen years, Fratres D.R.Belcher and T.R.Smart, who between them spanned fifteen years as Directors of Ceremonies; Fratres V.W.Last, and J.R.M.Hall, who, between them, covered the administrative duties of the College as Secretary for the same length of time; and Frater A.R.H.Combes, who was Chaplain for nine years. Frater John Hall has also served the Society as J.S.M. and Secretary-General.

Successive Supreme Magi have attended the Installation of the Celebrants of this College. It was particularly gratifying to the members to witness the Installation of the Chief Adept in 1982 by the (then) Junior Substitute Magus, Frater A.G.Davies.

In the initial stages, the College concentrated on increasing the membership by the admission of suitable candidates so that all the offices could be filled. Papers, however, have been presented by Fratres T.R.Smart, A.R.H.Combes, W.E.Casson, R.A. Champion, The Revd. Dr.M.Morgan and I.T.Mc Lachlan, and lively discussions generally ensued. The range of subject matter covered included: *Modern Mores, The Universities, The Elements, The Calendar, The Harmony of the Universe, Geometry and the discovery of Zero* and *The Art of Embalming*. Thus the aim of the Founders in providing a material base for spiritual advancement and knowledge has not been neglected.

TORONTO COLLEGE Date of Warrant, 25.5.1973

The High Council received a Petition signed by 23 members of the Michael Maier College in Woodstock, Ontario, desiring to form a new College in Toronto, Ontario, Canada. The principal architects were Frater C.Fotheringham, Frater G.H.Stuart (later Chief Adept of the Province of Ontario) and Frater Peter Maydan.

The Toronto College was Consecrated in the Grand Temple of the Piccadilly Hotel, London, England, on 25th May 1973 on the occasion of the Triennial General Assembly of the Society. The Consecration was performed by the Supreme Magus, Frater E.V.Kayley, with Frater S.Wilkinson as the Grand Celebrant, assisted by other Officers of High Council. The Secretary-General, Frater E.A.Cornut, read the Warrant which designated Frater Fotheringham as First Celebrant. He was Installed by the Grand Celebrant.

The Celebrant then appointed and invested his officers as follows, all of whom had made the journey

specially from Canada: Frater Dr.J.J. Weber as Exponent, Fratres G.H.Stuart as First Ancient, P.Maydan as Second Ancient, R.S. Spencer as Third Ancient, F.K.Young as Fourth Ancient, and C.E.Rich as Director of Ceremonies and Secretary.

Nearly all the furniture and regalia had been acquired prior to the first meeting, which was held on 29th August 1973 at the Orange Hall, 73 Agnes Street, Cooksville, Mississauga, Ontario. The generosity and enthusiasm of the following fratres made this possible: C.Fotheringham, G.H.Stuart, C.Moore, A.Lee, C.S.Rich and C.S.Lewis.

The College continued to hold meetings at the above address until August 1979, after which better and more centrally located accommodation was obtained at the Orange Hall, 9 Saint Clements Avenue, Toronto, Ontario. Later it moved to the Etobicoke Masonic Hall, Etobicoke.

At the onset it was decided, on the suggestion of the Celebrant, that a Library be established. This has progressively developed in the fields of research appropriate to our Society. Papers have always been read at College meetings, but in the first years these were largely papers which had been read at other Colleges, or extracts from Rosicrucian authors. More recently, members have been encouraged, as a result of their own studies, to present original papers to the College. In 1982 Frater G.H.Stuart established a formal Study Group which meets BEFORE each meeting, when papers are read and discussed, and copies forwarded to London. Frater Glenison T. Jones, later Chief Adept, produced a newsletter entitled **The Rose** which has proved of help to fratres in their further studies.

On 29th August 1979, Frater J.H.Emerson, Recorder-General, visited the College as Commissioner representing the Supreme Magus. He was accompanied by Frater S.Wilkinson, Chief Adept for the Province of Yorkshire. Also present were the following fratres from S.R.I.C.F., Frater J.Campbell, Chief Adept, and Frater E.Horwood, Suffragan.

The late Supreme Magus, Frater N.C.Stamford, had decided to change the boundaries of the Province of Canada, and form a new Province of Ontario. He had designated Frater G.H.Stuart as the Chief Adept. To fulfil this decision, Frater Emerson duly Installed Frater Stuart as Chief Adept of the Province of Ontario. The Chief Adept then Installed Frater P. Maydan as his Suffragan. The meeting was held at the Orange Hall, Toronto, in the presence of Frater Philip Berquist, Secretary-General of S.R.I.C.F. and Grand Master of the Grand Lodge of Massachusetts, U.S.A. Previous to this meeting, Frater Berquist had Installed Frater G.H.Stuart as an Honorary Member of S.R.I.C.F. 9°.

Subsequently the title of the Province was changed to Canada East. Owing to the severity of winter in Canada and the distances between Colleges in the Province negotiations are proceeding to split the Province into two.

THE HOLY GRAIL COLLEGE

Date of Warrant, 4.11.1976

The first formal petition to form a College in the extreme West of England was submitted in June 1970, an inopportune time. Headquarters was preoccupied with cramped conditions in Great Queen Street, which caused great difficulties with general administration. Also, the Chief Adept of the South

Western Counties was concerned lest a new College would seriously undermine the strength of Robert Fludd College. For these reasons, the petition did not receive the assent of the Supreme Magus and his High Council.

Following his Enthronement in 1974 the Supreme Magus, Frater Capt. D.M.Penrose, *T.D.*, intimated that he would look favourably on a new application for a College in the West Country, and Frater Keith B.Jackson enlisted support from fratres prepared to participate as founders.

At this time the Robert Fludd College was meeting at Salisbury and, as the most westerly College, covered all the western counties. Not surprisingly, the founders were derived from this College, eight of them living in Devon.

On 4th June 1976, the Holy Grail College was Consecrated as a part of the business of the Triennial General Assembly held at Duke Street, St.James's, London, the ceremony being taken by the Supreme Magus. Frater C.St.C.Crossley was duly Installed as First Celebrant. The Warrant empowered the College to hold its Convocations at the Zetland Masonic Hall, Dunheved Road, Saltash.

From its inception the College has attracted many zealous and erudite brethren and, during the first year, gained twelve by admission and three from joining. The membership has steadily increased over the intervening years, the emphasis being on the candidates' capability and potential, and this policy has achieved a marked degree of success.

The College moved to the Masonic Hall, Citadel Road, The Hoe, Plymouth in November 1984, this being more central for the majority of the members. However it has since returned to Saltash where the

Temple is of a size which enables it to host the Provincial meetings of the Province of Devon and Cornwall and the venue for the Consecration of Blaize Pascal College in 2001. It takes pride in having provided itself with all the necessary furniture to work the Adept grades.

MICHAEL PENROSE COLLEGE

Date of Warrant, 2.12.1977

Following a Convocation of the William Semken College at Braintree, a small group of fratres of that College consulted with the Secretary-General on the steps to be taken to form a new College in the Province of East Anglia. Enquiries were made at several centres in this widespread Province, and support immediately became evident in the southern part of Essex.

A meeting of interested fratres was held in 'The Camden Head', London, on 26th June 1977: two of the Third Order, three of the Second Order and three of the First Order. Nine other fratres had expressed interest but were unable to attend on that day. It was said that, even at this early stage, there were four prospective Aspirants for a new College in South Essex.

The deliberations of the Petitioners had been made in consultation with Frater D.P.M.Banbury, Suffragan to the Supreme Magus (as Chief Adept of the Province), and he had given his support. They sought and obtained the permission of the Supreme Magus that, should their Petition be granted, for them to use the name, The Michael Penrose College.

The Petition was submitted and, on 18th October 1977, the Supreme Magus in High Council decreed

that the Warrant be prepared and that Frater G.A.Duke, should be first Celebrant.

At the time the proposed venue was to be the Masonic Hall, Upminster but, for administrative reasons, this was changed before the Consecration to Buckhurst Hill.

Sadly, on the day of the Consecration, the Supreme Magus, Capt. Penrose, was unable to be present owing to ill-health, and the ceremony was taken by Frater J.D.Semken, M.C., Senior Substitute Magus, assisted by Frater H.E.Pettingell, Junior Substitute Magus, with Fratres D.P.M.Banbury as Grand Celebrant, N.C.Stamford, Grand Secretary and The Rt. Revd. T.H.Cashmore, Grand Chaplain. Frater Duke was Installed as first Celebrant, Frater A.G.Davies as Exponent, with other Officers of High Council occupying the posts of D.C. and Organist.

After the Consecration ceremony the Senior Substitute Magus Installed Frater Banbury as Chief Adept of the Province of East Anglia, who then Installed as his Suffragan Frater A.A.Murphy.

A paper has usually been delivered before the ceremony on each Installation meeting. These include: *Some aspects of the Kabbalah*, by Frater N.C.Stamford; *Symbolism and the Kabbalah*, by Frater A.G.Davies; *Rosicrucianism*, by Frater Tom Rose; *How Initiates Enter the House of Mysteries and their subsequent Training*, by Frater V.B.Doizmary; *Despatch Riders and Other Verse*, by Frater D.M.Penrose, T.D., S.M.Emeritus; *Some Practical Applications of the Tree of Life as seen by a Novice*, by Frater J.Paternoster; and *The Wonders of the World*, by Frater F.H.Smyth.

It has become a tradition that the outgoing Celebrant delivers a paper before he relinquishes his Office, sometimes with the aid of slide projections.

Notable for its use was a talk with photographs by Frater Barry Moss on discoveries of artefacts and temple of an ancient peoples in Columbia, South America when he was the leader of the expedition. His talk was subsequently repeated at the annual Provincial meeting.

Whilst Frater Alan Davies was delivering his Inaugural Address as Supreme Magus at the College, a gust of wind through the open window caused the curtains behind the Altar to catch alight from the candles. Unperturbed by the flames behind him, he continued his Address whilst Frater Duke and other fratres brought in containers of water to douse the flames.

The beloved Frater D.M.Penrose, T.D., both while he was Supreme Magus and as S.M.Emeritus, attended most of the meetings until his death. The College is proud to exhibit a large portrait of him at the assemblies. It is also proud to be the first College to qualify for the wearing of the D.S.S. Jewel by its Celebrant.

Frater Barry Clarke, Chief Adept of the Province of France was, in addition, appointed Chief Adept of this Province upon the resignation of Frater Banbury, a situation which continued until the appointment of a Frenchman to that Province.

Due to administrative problems it was decided to move to the Chingford Masonic Hall, Forest Approach, Chingford, London, in 1986. Although this change brought the College technically into the Province of Greater London, the Supreme Magus decided to leave it under the Province of East Anglia, as it is essentially an Essex College.

The College was chosen as a means of qualifying Dutchmen to start a College in their Country and a number were advanced in grade and served as

officers to gain experience. Such was the *rapport* between the fratres that several English fratres still retain their membership of the Netherlands College whilst, until shortly before his death, Frater Hans Sommerplaz, their Suffragan, regularly acted as an Ancient in Penrose College.

At its 25th Anniversary meeting the S.S.M. and Founder, Frater Andrew Stephenson, was Installed as its Celebrant.

JOHN DEE COLLEGE Date of Warrant, 25.7.1979

Several attempts to found a College with a venue at either Worksop or Retford were made by Frater Fred Brough, but none of these were to bear fruit. It was not until the late '70s that two enthusiastic fratres, John Bull and Mike Johnson, were able to carry on the work and finally bring it to fruition.

A Petition signed by 21 fratres was sent to the High Council in the spring of 1979, and the Supreme Magus, Frater N.C.Stamford, gave his sanction. He suggested that the name of the College should be "The John Dee College" in tribute to the knowledge he had gained from his own studies of Dr.John Dee's '**Enoclean System of Philosophy**'.

The Founders wish to record their deep appreciation for the help and advice so freely given by the Secretary-General, Frater A.G.Davies, and Frater A.W.Goodfellow, Chief Adept of the Province of Hallamshire. Their help enabled the Consecration to be carried out with smoothness and great dignity. It took place at the Masonic Hall, Carolgate Bridge, Retford, on 28th July 1979. The Supreme Magus was assisted by Fratres Goodfellow, as Grand Celebrant, J. Frost as Grand Exponent, A.G.Davies,

and The Rt. Revd. Bishop T.H.Cashmore, Chaplain-General. Frater J.L.Minard, was Installed as first Celebrant, with Frater Fred Brough as his Chaplain.

From the start the College was alive to the need to support the "D.S.S." Fund and is proud to have been the second College to achieve a Collarette and Jewel for its Celebrant to wear.

THOMAS LINACRE COLLEGE Date of Warrant,
20.9.1980

The College was consecrated by the Supreme Magus, Frater N.C.Stamford, at Croydon Masonic Centre, 71 Oakfield Road, Croydon, Surrey, on 20th September 1980. The Supreme Magus was supported by his Senior and Junior Substitute Magi, Fratres J.D.Semken, C.B., M.C. and A.A.Murphy, together with fourteen members of High Council. Frater D.P.M.Banbury Obligated and Installed Frater F.J.Lisney as First Celebrant who then named the Officers of the College, all the Founders being members of the Metropolitan College.

As the Thomas Linacre College is under the direct supervision of the Supreme Magus, he being the Chief Adept for the Province of London, we have been privileged to receive him at many of our meetings.

At the second Convocation on 27th October 1980, there were two Joining Members, and four Aspirants were admitted. Frater A.S.Williams of the Demiurgus College, Victoria, Australia was present at this meeting.

At the Convocation held on 23rd February 1981, the Lamp of the Fourth Ancient was consecrated by the Supreme Magus.

Being a London College, the Supreme Magus or one of his Substitute Magi usually installs the

Celebrant. However, Frater P.O.Sinden was Installed by the then Secretary-General, Frater A.G.Davies, who was Commissioned to do so by the Supreme Magus whilst, in an emergency, a member of the College Frater N.K.Payne installed the Celebrant. In 2001 and 2002 Frater B.W. Lobb, Secretary-General, has been likewise commissioned as none of the three Magi were available.

THOMAS B. WHYTEHEAD COLLEGE

Date of Warrant, 4.4.1981

When, in 1964, the Woodman College moved from Bradford to Leeds, some fratres found difficulty in attending meetings of any College under wintry conditions. When interest in joining our Society increased in the late-'70s, thoughts turned to the possibility of forming a College to serve the southern part of the Province of Yorkshire. After several locations were considered, Castleford was chosen as being the best centre for the College and, as Woodman College had by then moved to Todmorden from Leeds, it would not be too close to any other College.

The 24 founders chose the name of a Founder & First Celebrant of Yorkshire College as a title and submitted their Petition to High Council. Approval having been given, the Supreme Magus invited Frater F.R.Radice to act as Grand Exponent at the consecration; alas, at 93 and increasingly crippled with arthritis, Frater Radice had to decline.

On 4th April 1981, Frater Stamford, with his Substitute Magi, Fratres Semken and Murphy, led a full team of High Council Officers in the Consecration at Castleford. Frater Banbury, as Grand Celebrant, Installed Frater S.Wilkinson as First Celebrant of the new College.

PYTHAGORAS COLLEGE Date of Warrant,
20.2.1982

In 1981 members of the Birmingham and Midland Counties College considered that a College could be established at Bromsgrove. Frater E.K.Turner, who was at the time, Provincial Secretary, had talks with interested fratres and, with the blessing of the Chief Adept, Frater F.H.Griffiths, O.St.J., a petition containing the names of twenty Petitioners was submitted. The name suggested by the petitioners was "A.E.Houseman College" to commemorate the famous Bromsgrove poet, but this was not approved by the Supreme Magus who suggested that "Pythagoras" would be more suitable, and this was adopted.

The furniture was produced by Fratres D.G.Vaughan, D.W.Lloyd, R.W.Tebbett and E.K.Turner, which considerably reduced the Founders' fee and also provided a more personal note.

The Consecration took place at the Masonic Hall, Bromsgrove, on 20th February 1982. Sadly, the Supreme Magus was too ill to attend and the ceremony was taken by Frater J.D.Semken, C.B., M.C., Senior Substitute Magus, with the assistance of the Junior Substitute Magus, Frater A.A.Murphy.

The First Celebrant was Frater R.W.Bonham, M.B.E., M.A., who, in spite of the handicap of blindness, was a brilliant ritualist. It is tragic to record that Frater A.A.Murphy, who was in fine health during the ceremony, died on his return home.

Tragically the College lost its First Celebrant and its first two candidates, Fratres C.R.J.Donnithorne and J.W.Heycock, all in 1984, and as a result of these losses together with resignations, it was

necessary for the second Celebrant to serve for two years. Since that time the College has steadily increased in strength. Interesting papers have been delivered at most meetings, usually after the festive board.

The College has acted as Host for the 1st and 2nd Annual Meetings of the Province of the Midland Counties.

PARACELSUS COLLEGE Date of Warrant,
27.3.1982

After a lapse of 25 years, the Society was re-established in the County of Somerset by the Consecration of the Paracelsus College at the Masonic Hall, Taunton, on 27th March 1982. The College was founded largely from fratres of the Robert Fludd College which had met at Bath for over 70 years, had removed to Salisbury and more recently to Andover.

Of the 21 Founders, the majority were experienced members of the Society: two of the Third Order and fourteen of the Second Order.

The First Celebrant was Frater C.St.C.Crossley, the Suffragan of the Southern Counties Province, who became the Chief Adept shortly after the Consecration of the College. Six months after this event, Frater K.B.Jackson, who had been appointed as Suffragan of the newly-established Province of the South Western Counties, was Installed as the second Celebrant of the College.

The wealth of experience of the Founders enabled the College to get off to a good start. From the Consecration in June 1982 to June 1986, 23 Zelatores were admitted to the College with four

Joining Members. Of the latter, Fratres T.H.Rose and A.C.Webb were Past Celebrants of the William Semken and Robert Fludd Colleges respectively. Both made important contributions to the work of the College and to the Province.

Due to the build-up of the membership of the College following the Consecration, only two papers were presented in the early years. The first paper given by Frater H.J.Ward was entitled, *Paracelsus and Iata-chemistry*. This set out to explain the importance of Paracelsus to the concepts of modern scientific and medical thought and theories. The second paper was presented by Frater M.A.Cameron on *The Early Rosicrucians*, from notes prepared by the late Frater George Grosvenor, C.B.E., a former Chief Adept of the Province of the Western Counties. Many professional papers have been published by Frater Dr.J.H.Davie in the Journal of the Linnaean Society in the field of botanical science.

BERNARD de CLAIRVAUX COLLEGE

Date of Warrant, 29.5.1982

This College was formed expressly to serve the needs of French fratres, some of whom were already members of the Metropolitan College, who felt that a French-speaking College domiciled in Paris was both possible and desirable. In this the Supreme Magus, Frater N.C.Stamford, was very enthusiastic, and a Warrant was issued.

It was decided that the consecration should take place immediately after the Triennial General Assembly, which was held at Duke Street, St.James' London on 29th May 1982. Tragically the Supreme Magus, who had contributed so much towards the founding of the College, died on 17th May and the

Consecration was conducted by the Secretary-General-in-Charge, Frater A.G.Davies, with the Installation of the Celebrant-designate, Frater E.Hugo Ball, being carried out by Frater D.P.M.Banbury. Immediately afterwards, the Celebrant conferred the II° on a number of Zelatores, which ceremony was, for the first time, carried out in French. One of the Founders, Frater Jean O.Heineman of Oslo, had made the translation.

The Warrant provides for the College to meet either in London OR in the area of Paris, although up to the date of writing all meetings have been held in France. The first ordinary Convocation was held at the Headquarters of The Grand Loge National Francais in the Boulevard Bineau. Most of the English Founders were present together with those French fratres who had been admitted into the Metropolitan College in London. Later meetings have been held in the new Temple of The Grande Loge National Francais at Puteaux, to the west of Paris itself.

To facilitate progression in the College, some fratres were advanced to grades II, III and IV, in full, at a meeting of London College of Adepts. Others were likewise advanced at Stanfield Hall, the only instance where grades of the First Order have been conferred in the Domus Sancti Spiritus.

The Order has proved popular in France, with members coming from long distances to attend the meetings. It is significant that the first High Council Representative was R.W.Frater Cyril Batham, whose work as Secretary of Quatuor Coronati Lodge is so well known. The second High Council Representative, Frater Frederick Tristan, was a prolific writer on Masonic Research and editor of the *Transactions* of the **Villard de Honnecourt Loge**, the Premier Lodge of Masonic Research in France. Another member,

Frater Antoine Faivre, is considered to be the finest living writer on Rosicrucian subjects and at least two of his books, **Access to Western Esotericism** and **The Eternal Hermes** have been translated into English and are in the High Council Library.

In May 1984, Frater J.H.Emerson, Junior Substitute Magus, Consecrated the new Province of France and Installed the second Celebrant, Frater Barry Clarke, as the first Chief Adept. He also Installed as Suffragan, Frater Frederick Tristan, who had been previously Installed as Celebrant. The Director-General of Ceremonies, Frater G.A.Duke, officiated at all ceremonies. Subsequently, certain of the Adept Grade ceremonies were worked. All ceremonies have now been translated into French, including the Installation of Chief Adept. This was first used in 2002 when Frater Benson Catt, Provincial Secretary, Installed Frater Witold Zaniewicki.

Despite its short history, many excellent papers – considered to be a very important part of the meetings – have been delivered, in particular by Fratres Jean Granger and Pierre Girard-Augry. These covered *The Rose Croix*, *The Kabbalistic influences on Rosicrucianism* and the *Fama Fraternitatis*.

FRANCIS BACON COLLEGE

Date of Warrant, 5.4.1983

The expansion of the Society in the Province of Victoria encouraged 24 fratres of the Demiurgus and Thomas Vaughan Colleges to petition for a further College to meet at Kew Masonic Centre, Melbourne.

With the approval of the Supreme Magus and High Council, the College was Consecrated at Kew by the Chief Adept, Frater A.K.Martin on 5th April 1983. His Suffragan, F.W. Cheshire, acted as Grand Celebrant and Installed Frater A.L.Vassie as First Celebrant.

St. BONIFACE COLLEGE

Date of Warrant, 29.10.1983

Some members of Elias Ashmole College, living on the Isle of Wight, found that the difficulties of late-night ferries necessitated their being unable to stay to dine after Convocations. Early in 1980s they considered that there would be sufficient support on the Island for a new College to be founded with its venue at Ventnor, and in this they were aided by other members of their College.

Fourteen fratres signed a Petition to found the St.Boniface College and this was approved by the Supreme Magus and his High Council. The Supreme Magus decided that it would be convenient to adjust the boundaries of the existing Province of the South Western Counties. The new Province, Southern Counties, could be Founded on the same day as the College was Consecrated.

On 29th October 1983 twelve Founders and twenty-eight other fratres, mainly from Elias Ashmole and Robert Fludd Colleges, assembled in the Masonic Hall, Grove Road, Ventnor. The Supreme Magus, Frater Alan Davies, accompanied by his Substitutes and a full team of High Council officers Founded the new Province with Frater C. St. C. Crossley Obligated and Installed as its first Chief Adept.

The new College was then Consecrated, with Frater R.A.L.Edmonds Installed as its first Celebrant.

At first the College faltered following the early ill-health of its leading members, and particularly by the death of Frater Tommy Smart, its Director of Ceremonies as well as being Suffragan of the Province. In the struggle to regain momentum the College was greatly aided by Fratres J.R.Elgie and E.H.Ross, *MBE*. That the College is now thriving can be evinced by its excellent and much-used Library.

THOMAS A BECKET COLLEGE

Date of Warrant, 26.5.1984

The College was Consecrated on 26th May 1984 by the Supreme Magus, Frater Alan Davies, assisted by the Senior Substitute Magus and officers of High Council. There were seventeen founders with Frater W.R.Box organising.

Prior to the meeting, the Supreme Magus formed a new Province of South Midland Counties, and appointed Frater W.A.Large, *OBE*, as Chief Adept. Frater Large was also Installed as first Celebrant.

On 24th November 1984 Frater Large Installed Frater Arthur Craddock as Celebrant and appointed him his Suffragan.

At the November meeting 1985 Frater Box was Installed as Celebrant in the presence of the Supreme Magus, who had attended every meeting since the Consecration.

At the June 1986 meeting the Chief Adept, Suffragan and Celebrant were delayed at another meeting, leaving this new College without an Installed Celebrant to take the Chair. However the Supreme

Magus was present and, with the agreement of the Exponent, took the Chair, opened the College, and conferred Grades III and II with great delight as the candidates were well-known to him. The Celebrant arrived in time to close the College.

LUX IN OCCIDENT COLLEGE

Date of Warrant, 19.8.1984

In Canada, because of the vast distances from East to West, the Freemasons have the happy idea of holding Grand Conventions lasting a week-end in different centres each year. Members of a number of Orders gather, hold meetings, and enjoy themselves. The virtues of our Society having been extolled, Freemasons living in the 'Prairie Provinces' expressed an interest in founding a College in Saskatchewan if this were possible.

High Council had been aware of the problems of distance in Canada, Australia and New Zealand where it will take at least one whole day to travel from one centre to another by road or rail, whilst internal air travel is usually very expensive (try Liverpool to the Isle of Man, a 25 minute flight - £93 return in 2002). It agreed with the recommendation of the Chief Adept for Canada, Frater Gordon Stuart, to sanction a College with a few qualified founders, the remainder being admitted to the first two grades immediately prior to the Consecration. The Founders chose a bold title, Light in the West, to inspire succeeding members to pass on Rosicrucian knowledge.

On 19th August 1984 the Chief Adept opened a Special College and the first two grades were conferred on brethren who were to be Founders. The

College was then Consecrated and the Suffragan, Frater Peter Maydan (whose home was on the other side of the Rockies) was Installed as first Celebrant. There was present a visitor, Frater R. McIntyre, VII°, of our sister Society in Scotia.

The College flourishes despite its comparative isolation, seldom having visitors other than from the one other College, subsequently formed at Edmonton in the Prairies, which itself is a full day's drive away.

CORPUS CHRISTI COLLEGE

Date of Warrant, 27.10.1984

This College was born out of the high level of interest created by the establishment of our Society in the West Country in the Holy Grail College at Plymouth. With several members of that College residing in the Torbay area, it was a natural development for them to seek to found a College in the locality. A Petition signed by nineteen fratres was approved by the Supreme Magus and his High Council, and the date for Consecration was arranged for 27th October 1984.

The ceremony took place in the Masonic Temple, St.Margaret's Street. St.Marychurch, Torquay, one of the loveliest Masonic Temples in Devon. The Supreme Magus, Frater Alan Davies, assisted by a team of High Council officers, Consecrated the new College, and the Grand Celebrant, Frater Chris. Crossley, Installed Frater G.H.Stafford as first Celebrant.

The name of the College was derived from the unanimous conviction among the Founders that, within the portals of our Rosicrucian Colleges are to be found the answers to the Quintessence of Life as revealed through the example of the Life of Our Lord.

This conviction appears to have been justified by the success of the College and its sponsoring of Blaize Pascal College in north Devon.

TAMWORTH CASTLE COLLEGE

Date of Warrant, 29.6.1985

The College was Consecrated at Tamworth Masonic Rooms on 29th June 1985 by the Supreme Magus, Frater Alan Davies, assisted by a full team of High Council Officers. The Grand Celebrant, Frater W.A.Large, *OBE*, Installed Frater the Revd. Dr. I.C.Conway, *M.A., Ph.D.* as first Celebrant.

In his Address to the College, the Supreme Magus pointed out that the formation of a new College should provide greater opportunity for fratres to reach the Chair; he did not expect to find Past Celebrants occupying that position when the most sympathetic consideration is given to request for a Dispensation for a junior frater.

ALBERTUS MAGNUS COLLEGE

Date of Warrant, 26.7.1986

For some years South Australian Freemasons had been travelling to Victoria to become fratres with a view to forming a College of their own in Adelaide. (2½ hours by air and a time-zone difference of ½ hour). Adelaide was properly designed, with wide streets or avenues to allow cooling breezes from the sea to circulate and mitigate all but exceptional heat.

These fratres Petitioned the High Council and the Supreme Magus was pleased to grant them a Warrant for a College to be known as Albertus

Magnus College. He commissioned Frater Alan K.Martin, Chief Adept of Victoria, to carry out the Consecration on 26th July 1986 at the Emulation Masonic Hall, George Street, Norwood, South Australia. On the same day the Province of South Australia was constituted and Frater Alan S.Williams was Installed as Chief Adept for that Province.

At these ceremonies Frater L.J.Whellams acted as Grand Celebrant and Installed Frater Williams as first Celebrant of the new College.

The College has a lively Study Group, the members of which make full use of the Internet to exchange ideas with those of other Australian Colleges' Study Groups as well as the WWW. One Paper, *The Hebrew Alphabet*, by Frater John Stubbs, fills an important gap for students of the Kabbalah and is now available for purchase by individual fratres, many of whom are availing themselves of this opportunity.

ST. ANSELM COLLEGE Date of Warrant, 20.9.1986

Twenty-six fratres signed the Petition to found a College which would meet at the Masonic Hall, Derby Street, Alfreton, under the Province of Hallamshire. They were drawn from Hallamshire, Woodman, John Dee and Thomas B.Whytehead Colleges.

The Consecration took place at the Masonic Hall, Alfreton on 20th September by the Supreme Magus, Frater Alan Davies, assisted by the Senior Substitute Magus, Frater John Semken, C.B., M.C., and officers of High Council. The Grand Celebrant, Frater J.H.Taylor, Installed Frater C.H.Sadler as first Celebrant.

ROSA REVIVISCIMA COLLEGE

Date of Warrant, 28.3.1987

The College was consecrated at the Ottawa Masonic Centre on Saturday 28th March by the Chief Adept of the Province of Canada, Frater Gordon H. Stuart, assisted by a team of Provincial officers. He also Installed Frater Glenison T.Jones as the first Celebrant.

The name 'Rosa Reviviscima' (The Rose Reborn) was chosen by the Founders as the Rose is symbolically linked to Christ and to our Society, thus reborn through the College and in the lives of its members.

From its beginning Papers have been a regular feature of the meetings

SEVERN COLLEGE

Date of Warrant, 4.4.1987

The College was Consecrated on Saturday 4th April by the Supreme Magus, Alan Davies, assisted by a full team of High Council officers.

LUMEN PACIFICAЕ COLLEGE

Date of Warrant, 6.5.1987

The original name for this College, 'Henry Khunrath', chosen by Frater Peter Maydan, was rejected by the Supreme Magus. The next suggestion was 'Lumen Rosae Pacifica' (Light of the Pacific Rose) which would have been acceptable but for the unfortunate error in the Latin. It was, therefore, amended to read 'Lumen Rosae Pacificae'. These delays had made the writing of the Warrant a matter of urgency and, under pressure to complete, our scribe omitted the 'Rosae'. With no time left to obtain

a rewrite, it was agreed to accept 'Lumen Pacificae'. Prospective Founders of Colleges please note!

The College was to meet at Victoria, Vancouver Island, but the location chosen for the Consecration was Edmonton, Alberta. Whilst the writer can find no evidence, he suspects that there were two reasons for this; (a) the reluctance of many Canadians to cross the Rockies (an impressive sight from the air and a scenic delight by rail), and (b) the intention by Frater Maydan to start a College at Edmonton, which event took place twelve months later.

On 6th May 1987 the College was Consecrated by Frater Gordon Stuart assisted by a team of Provincial officers. The Grand Celebrant, Frater Glenison Jones, Installed Frater Peter Maydan as first Celebrant.

RENAISSANCE COLLEGE

Date of Warrant, 30.5.1987

Frater George Duke, Director-General of Ceremonies, observed that a considerable number of recruits to Michael Penrose College lived in the area around Harlow, Essex. He convinced the Chief Adept, Frater Doug. Banbury, that there was justification for another College and a Petition was sent to High Council. Being approved, the College was Consecrated at the Harlow Masonic Hall on Saturday 30th May 1987 by the Supreme Magus, Frater Alan Davies, assisted by his Substitutes, fratres John Semken and John Emerson and a full team of High Council officers.

The Chief Adept, as Grand Celebrant, Installed Frater K.A.Francis as first Celebrant.

SANCTUM TESTAMENTUM COLLEGE

Date of Warrant, 20.10.1987

The Province of Western Australia is vast, being approximately half a Continent. The whole of Europe could be 'lost' in its desert. Travelling across by road to the East one is strongly advised to report to the police at each 'town', advising them of ones departure and destination. The police will telephone ahead so that, if one does not arrive within a reasonable time, they can sent out a search party!

Fortunately Perth, and its nearby port, Fremantle, are well served for water by the Swan river, famous for its black swans. North and east of the city, however, is dry and hot, sparsely populated and Freemasons have to travel some hundreds of miles to attend Lodge. It was, therefore, a brave move to start a College in Perth, especially as the consecrating team had to travel from Melbourne, 4½ hours by plane. Nevertheless, headed by the Chief Adept for South Australia, Frater Alan S. Williams, who however lives in Melbourne, and assisted by Frater J.B.McColl, they consecrated the College at Freemasons' Hall, Terrace Road, Perth on Thursday 29th October 1987. Frater Alan Williams Installed Frater E.M.Adams as first Celebrant and as Chief Adept of the new Province.

The first Exponent, Frater Kim Hinton, quickly set up a Study Group which continues to flourish despite his death shortly after his year as Celebrant. Frater John Vanderheeg made good use of his annual visits to London to build up a considerable and much-used library. It includes a number of back issues of the *Metropolitan Transactions* as well as our other publications.

Sadly the College has suffered considerable losses among its senior members and, on one occasion, the Chief Adept had to fly candidates to Melbourne to receive Grade 8, he being the only surviving Third Order member.

Whilst most of its members live locally, it shows a strong and healthy spirit to find fratres travelling hundreds of miles regularly to attend both College and Study meetings.

HAMON LE STRANGE COLLEGE

Date of Warrant, 27.2.1988

The College was Consecrated at The Masonic Hall, Thetford, Norfolk on Saturday 27th February 1988 by the Supreme Magus, Frater A.G.Davies, assisted by his Substitute Magi, Fratres J.D.Semken, *C.B., M.C.*, and J.H.Emerson and a full team of High Council officers. The first Celebrant, Frater P.W.Racey, was Installed by the Grand Celebrant, Frater D.P.M. Banbury, Chief Adept.

KRYPTOS COLLEGE Date of Warrant, 26.3.1988

The College was consecrated at The Masonic Hall, Calne, Wiltshire on Saturday 26th March 1988 by the Supreme Magus, Frater A.G.Davies, assisted by his Substitute Magi and a full team of High Council officers. The first Celebrant, Frater M.B.Caunter, was installed by the Grand Celebrant, Frater C. St. C. Crossley, Chief Adept.

Unusually, regular Papers are delivered after the luncheon and before the opening of the College.

AURORA BOREALIS COLLEGE

Date of Warrant, 12.5.1988

The consecration of Lumen Pacificae College at Edmonton the previous year aroused considerable interest among the Freemasons of Edmonton and encouraged the Founders of this College to submit a Petition for a College to work in this city. They invited the Supreme Magus, Frater Alan Davies, to preside at the Consecration, but he was already fully committed in London. Consequently on Saturday 12th April 1988 the Consecration was headed by Frater Gordon Stuart, Frater T.J.Berry being Installed as first Celebrant.

Attempts have been made to form a College at Calgary, so far without success owing to its distance from this and Lumen Pacificae Colleges.

ALAN G DAVIES COLLEGE

Date of Warrant, 23.7.1988

The original suggestion, to form a College at Gainsborough, was rejected by the Supreme Magus on the grounds that it would be too close to John Dee College. After much correspondence Sleaford was suggested despite it being a market town in an essentially farming area. The attraction was its central location for Kings Lynn, Grantham and Peterborough.

The location and College name having been approved by High Council, the College was consecrated At The Masonic Hall, Sleaford, Lincolnshire on Saturday 23rd July 1988 by the Supreme Magus, Frater Alan Davies, his two Substitute Magi, and a full team of High Council

Officers. The first Celebrant, Frater J.S.Peddie, was installed by the Grand Celebrant, Frater J.H.Taylor.

It took a long time for the College to establish itself; most of the early years were occupied in advancing in Grade the junior founders as there were only five candidates for admission in the first six years. Since then the College has attracted a number of keen candidates and its future appears secure.

ST. PIRAN COLLEGE Date of Warrant, 29.10.1988

The Society having become well established in Devon it was inevitable that the Cornish fraters would seek to establish a College in their own county. In March 1988 Frater Jack Prince was in a position to inform the Supreme Magus that they were anxious to start a College at Truro to be named after St.Piran. He quoted from an early document '*Piran brought the Light of Christ to Cornwall*' and enclosed a copy of E.W.F.Tomlin's **In Search of St. Piran** which aroused the S.M.'s enthusiasm for the College.

The College was Consecrated on Saturday 29th October 1988 by the Supreme Magus, Frater Alan Davies, who had managed – with some difficulty owing to sickness and problems with the trains – to gather a full team of High Council officers to support him. Sadly the nominated first Celebrant, Frater Jack Prince and chief organiser, was seriously ill in hospital, and Frater Fowles was installed in his stead by the Grand Celebrant, Frater K.B.Jackson, Chief Adept of the Province..

Happily the College quickly established itself as one of the stronger, enthusiastic, Colleges of the Society.

MOUNT ABIEGNOS COLLEGE

Date of Warrant, 19.11.1988

A large-scale map of the Province of Ontario will show that Chatham is situated at the extreme west of the Province. It is a five hour drive from Toronto (allowing for a brief comfort stop half-way). All the thirteen founders were from Michael Maier College, entailing them in an even longer journey to Chatham. However they were confident that there was sufficient interest in that locality to justify the establishment of a College.

Accordingly the Petition was granted by High Council and Frater Gordon Stuart was commissioned to Consecrate the College on Saturday 19th November 1988 at the Masonic Hall. In addition he acted as Grade Celebrant, installing Frater R.W.H.Purdy as first Celebrant. The new College then admitted two aspirants under the direction of the new Celebrant.

The College has fully justified the confidence of its founders.

NORMAN STAMFORD COLLEGE

Date of Warrant, 14.12.1988

Frater D.W.Boydell considered that the well-populated county of Surrey should be able to support a College at Sutton. He was not mistaken for the College started with 20 founders, drawn mainly from Thomas Linacre and Metropolitan Colleges.

The Petition was well-received by High Council and, on Wednesday 14th December 1988, the Supreme Magus, Frater Alan Davies, with his Substitute Magi and a full team of officers, consecrated the College.

The Chief Adept, Frater Col.W.A.Large, *O.B.E.* installed Frater Dr.R.S.Shepherd as the first Celebrant.

MONTJOYE ST. DENIS COLLEGE

Date of Warrant, 3.2.1990

The Bernard de Clairvaux College meeting in Paris having become popular with our French Fratres, they petitioned High Council to form a second College meeting at the same venue. In practice this new College meets in on Saturday mornings, a lunch (French style) follows, and the senior College meets in the afternoon. Thus fratres of both Colleges have the opportunity to hear the Papers which form a very important part of their meetings.

The College was consecrated in Paris on Saturday 3rd February 1990 by Frater John Semken, *C.B., M.C., S.S.M.*, assisted by Fratres Benson Catt, Jean Granger, W.R.Box and a team of officers. The first Celebrant, Frater Frédéric Tristan, was installed by the consecrating officer.

ASHMOLEAN COLLEGE Date of Warrant, 11.3.1990

Auckland being the largest city in New Zealand, it is the centre of Masonic activity in that country and the Chief Adept, Frater Humphrey Tibbs, persuaded prospective members to travel to Christchurch to be admitted and, where practicable, to receive advancement in grades. The problem is the Cook Strait and the ferry which makes it a day's journey between Wellington and Christchurch. Thus it was several years before the College could be set up.

The College was consecrated at the Masonic Hall, Otahuhu, Auckland on Saturday 11th March 1990 by the Chief Adept assisted by officers mainly from Christchurch College. The Grand Celebrant, Frater Ken Forne, installed Frater Mike Allen as first Celebrant.

Owing to the inexperience of the Founders, Fratres Tibbs and Forne attended every meeting for the first two years, travelling by plane as journeying on the ground takes two full days each way.

The College now meets at Ellerslie, Auckland in a purpose-built Hall planned by Frater R.H.Weeks.

WILLIAM HARVEY COLLEGE

Date of Warrant, 25.6.1991

Originally there were doubts expressed over the location of this College. By March 1991 the Chief Adept of the South Eastern Counties Province, Frater W.A.Large, was satisfied that sufficient Founders lived in the area, and that he hoped to obtain recruits from East and well as West Kent.

Accordingly the Petition was approved by High Council and the College Consecrated at Paddock Wood Masonic Hall by the Supreme Magus, Frater Alan Davies, supported by a full team of High Council officers. The first Celebrant, Frater V.J. Garrett-Cyster, was installed by the Chief Adept as Grand Celebrant. A biography of William Harvey, one of the most famous of Kent's notaries, was delivered by Frater Rae Langton.

AQUINAS COLLEGE

Date of Warrant 1.7.1991



SRIA Grand Officers at the Consecration of Aquinas College, Geelong.

The above photograph has been taken from a magazine, *The Victorian Mason*, Spring 1991. The text reads:-

‘Aquinas College, a new college (or lodge) of the Societas Rosicruciana in Anglia (SRIA) has been formed in Geelong.

Aquinas College was consecrated by RWFrater J. M. Hall, Junior Substitute Magus (Assistant Grand Master), who travelled from London. He was assisted by local Grand Officers of the Society. The new College will meet on first Thursdays of April, June, October and December, at 7.30 pm.

The SRIA is a Christian Order. Interested brethren are most welcome to contact Peter Green in Melbourne or Kent Henderson in Geelong.’

Our records add that Frater John Hall was assisted by Fratres J.B. McColl and J.R.M. Allen and a full team (as shown in the photograph) whilst the Grand Celebrant, Frater A.S. Williams, Chief Adept of the Province of Victoria, installed the first Celebrant, Frater H.H. Squire.

LORD KENLIS COLLEGE Date of Warrant 7.3.1992

By 1991 a number of fratres living in the general area of northern Lancashire expressed the wish to found a College in the area which they deemed promising for expansion of the Society. At a Founders Meeting on 25th July chaired by Frater D.K. Rhodes, several locations were considered before choosing the central town of Garstang. Several names were suggested for the proposed College but rejected by the Supreme Magus. Subsequently the above title was submitted and accepted as appropriate in view of his association with the Society in Lancashire [see Chapter 4].

The College was Consecrated at The Masonic Hall, Garstang on Saturday 7th March 1992 by the Supreme Magus, Frater Alan G. Davies assisted by his Substitute Magi and a full team of High Council officers. The first Celebrant, Frater David Rhodes, was installed by the Grand Celebrant, Frater M.P. Lane, Chief Adept of the Province.

THE NETHERLAND COLLEGE

Date of Warrant, 22.5.1992

As mentioned under Penrose College, a number of Dutch freemasons were admitted to and advanced in Penrose College to qualify them to form a College in their own country. Twelve Dutchmen plus Frater John Vanderheeg of Sanctum Testamentum College, Western Australia (who spent our summers in Europe) and fourteen senior English fratres ensured that, in signing up as Founders, the Petition would be approved by High Council without question.

The Consecration was held during the Triennial General Assembly at Mark Masons' Hall, London on Saturday 22nd May 1993 by the Supreme Magus, Frater Alan Davies, assisted by his Substitute Magi and a full team of the senior officers of High Council. The first Celebrant, Frater Frans W.J.J. Snel, was installed by the Grand Celebrant, Frater Barry Clarke, who was subsequently appointed Chief Adept of the Province. Later Frater Snel became Chief Adept.

Study plays a very important role in Holland, and Frater Snel, once he and two others had been admitted to our Society, started study meetings, making full use of the *Fama* and all the Booklets available.

The First Order rituals had been translated into Dutch prior to the consecration to enable the new College to work in their own language. All the other rituals have since been translated.

ALTIORA PETIMUS COLLEGE

Date of Warrant, 18.8.1993

For some years some fratres of Newcastle College had complained of their difficulty in attending during the winter months from homes in the Pennines. Frater Prof. Peter Isaac suggested that they start a College 'somewhere central' to them and the small town of Alston, on the Northumberland border, was selected.

The College was Consecrated at the Masonic Hall, Alston on Wednesday 18th August 1993 by the Supreme Magus, Frater Alan Davies and a team of High Council officers. The first Celebrant, Frater

Charles Stewart, was installed by the Grand Celebrant, Frater E.S. Gurnhill, Chief Adept of the Province.

GUY'S CLIFFE COLLEGE

Date of Warrant, 20.10.1993

The College was Consecrated at the Chapel of St.Mary Magdelene, Guy's Cliffe, Warwick on Wednesday 20th October 1993 by the Supreme Magus, Frater Alan Davies, assisted by his Substitute Magi and a team of High Council officers. The first Celebrant, Frater R.W. Tebbett, was installed by the Grand Celebrant, Frater Revd. I.C. Conway.

SIRIUS COLLEGE

Date of Warrant, 4.9.1994

Ashmolean College at Auckland being well established, those members who lived near the capital, Wellington, sought permission to start a College in their locality, it being a full day's journey by land between the two centres.

The Petition being favourably received, the College was Consecrated at a Hall close to the airport by the Chief Adept, Frater Ken Forne, who arrived by air with assisting officers from Christchurch College, South Island. The other members of the team travelled by road from Auckland.

The first Celebrant, Frater Peter Trewern (who lived close to Wellington) was the current Celebrant of Ashmolean College.

BISHOP WILKINS COLLEGE

Date of Warrant, 7.9.1994

Originally it was thought that the purpose for founding this College was that it would hold its meetings in North Wales. By the time the Petition had been received, it was clear that it would meet at Chester which has the river Dee between it and Wales.

The College is named after a scientifically-minded cleric who was the first Secretary of the Royal Society. Whilst a tutor and Warden of Wadham College, Oxford he had as a student, one Christopher Wren.

As the Supreme Magus, Frater Alan Davies, had resigned, the Consecration at The Masonic Hall, Hunter Street, Chester was conducted by Frater Robert E. Rowland as Secretary-General-in-Charge, assisted by Frater John Semken, *C.B., M.C.*, and a team of officers (there being only three official High Council officers during the interregnum). The first Celebrant, Frater M.P. Lane, was installed by Frater E.G. Hodgkinson acting as Grand Celebrant. [Before and after the interregnum, Frater Lane was the Chief Adept and Frater Hodgkinson his Suffragan.]

ALAN SPENCER WILLIAMS COLLEGE

Date of Warrant, 27.9.1995

The success of Daylight Masonic Lodges in the general area around Melbourne inspired fratres to investigate to chances of success should they form a Daylight College. As all the signs were encouraging, on 27th January 1995 they sent a Petition for approval of the High Council.

There was a noticeable pause in High Council as members reflected upon conditions in England before giving enthusiastic approval to the Petition. The number of Daylight Lodges is increasing, but at far short of the rate in the Province of Victoria. However that seed has been sown in their minds.

The College was Consecrated by Frater John R.M. Hall, Secretary-General, with the assistance of the Suffragan, Frater P.T.Thornton and Grand Officers of the Province, plus Frater Keith M. Smith, of New Zealand, who was the official Assistant Director-General of Ceremonies. Frater the Rev. F.A.Shade, the official Deputy Chaplain-General who lives in Melbourne, took his official role. Both of these fratres were performing their official duties for the first time.

The first Celebrant, Frater A.E.S.Spinks, was installed by the Grand Celebrant, Frater Alan S. Williams, Chief Adept of the Province.

The College made an excellent start with 14 Aspirants in the first three meetings. An increase of that magnitude cannot be maintained, but the College is in a healthy state and justifying the experiment.

SIR THOMAS MORE COLLEGE

Date of Warrant, 19.8.1995

This College was formed to serve the area around Southend, Essex. However it was Consecrated at the upper room of Simpsons Restaurant, Wickford, Essex on Saturday 19th August 1995 by the Supreme Magus, Frater Robert E. Rowland, assisted by his substitute Magi, Fratres Andrew Stephenson and Prof. Peter C G.Isaac and a full team of High Council officers. The first Celebrant, Frater R.G.Fretten, was

installed by the Grade Celebrant, Frater Barry Clarke, Chief Adept of the Province.

It was a hot August afternoon, the room was packed, and it had a low ceiling. Fortunately nobody was overcome, but all the restaurant's ice cubes were speedily added to the fratres' drinks (especially orange juice) afterwards!

ST. AUGUSTINE COLLEGE

Date of Warrant, 2.9.1996

The organising Secretary had prepared an excellent map showing how to reach the Masonic Hall for the Consecration. However, unbeknown by him, the Local Council had decided to start roadworks closing off the normal approach road the previous evening, and those arriving by car had an extensive detour through the town to get there.

The College was consecrated at the Hall, Whitstable, Kent, on Monday, 2nd September 1996 by the Supreme Magus, Frater Robert E. Rowland, assisted by his Substitute Magi and a full team of High Council officers. The first Celebrant, Dr. Roy J. Edney, was installed by the Grand Celebrant, Frater Lt.Col W.A.Large, *OBE*, Chief Adept for the South Eastern Counties.

Whitstable is noted for its oysters and these featured at the dinner after the consecration and at every Installation meeting, which may account for the choice of the date (when there is an 'R' in the month). It is not known if oysters have any connection with the erudition of many of its members.

ROBERT EDWIN ROWLAND COLLEGE

Date of Warrant, 24.5.1997

This College was formed to serve the mainly Middlesex area and was Consecrated at the Harrow District Masonic Centre, Kenton, Middlesex on Saturday 24th May 1997 by the Supreme Magus, Frater Robert E. Rowland, assisted by his Junior Substitute Magus, Frater Prof. Peter C.G.Isaac and a team of High Council Officers. The first Celebrant, Frater Arthur Craddock was installed by the Grand Celebrant, Frater W.A.Large, *OBE*.

HERMES COLLEGE

Date of Warrant, 7.8.1997

The Netherlands College had proved to be popular, with Dutch Freemasons anxious to join, and it became clear that another College, in a different part of the country, would likewise attract those keen to join in the studies which are the norm in Holland.

This College was, therefore, Consecrated at the Masonic Hall, Leiden, Netherlands on Saturday 2nd August 1997 by the Junior Substitute Magus, Prof. Peter C.G.Isaac, assisted by a team of High Council officers. The first Celebrant, Frater Hans Zomerplaag, was installed by the Grand Celebrant, Frater Barry Clarke.

ST. CHRISTOPHER COLLEGE

Date of Warrant, 18.10.1998

The College was Consecrated at Western Masonic Centre, Ardeer, Victoria on Saturday 18th October 1997 by the Chief Adept of the Province, Frater A.S.Williams, assisted by Fratres J.B.McColl and L.J.V.Watts as Substitute Magi and a full team of

Provincial officers. The first Celebrant, Frater L.H.Shean, was installed by the Grand Celebrant, Frater P.T.Thornton, Suffragan of the Province.

AVENTIUS COLLEGE Date of Warrant, 6.6.1998

The College was Consecrated at the Masonic Hall, Coychurch Road, Bridgend, South Wales on Saturday 6th June 1998 by the Supreme Magus, Frater Robert E. Rowland, assisted by his Senior Substitute Magus, Frater Andrew Stephenson and a full team of High Council officers. The first Celebrant, Frater A.C.Moles was installed by the Grand Celebrant, Frater Ronald Rapley, who became the first Chief Adept of the new Province.

This was the first College formed to meet in the Principality of Wales, rapidly followed by –

CLWYD COLLEGE Date of Warrant, 30.9.1998

The College was consecrated at The Masonic Rooms, Mold Road, Buckley, Flint on Wednesday, 30th September 1998 by the Supreme Magus, Frater Robert E.Rowland, assisted by both Substitute Magi, Frater Andrew Stephenson and Peter Isaac, and a full team of High Council officers. The first Celebrant, Frater G. Trevor Saxby, was installed by the Grand Celebrant, Frater Maurice P. Lane, Chief Adept for the Province of Lancashire, Cheshire and North Wales.

MILLENNIUM COLLEGE Date of Warrant, 6.5.2000

This College was formed to serve as a focal point for study in Lancashire. Besides Papers being delivered at the College meetings, an informal Study Group meets six times a year and is proving to be a popular feature among fratres in a wide area. The idea was first aired by Frater Maurice Lane at Woodman College in 1996 but, for a variety of circumstances, was unable to be brought into practice for four years. That being the Millennium year the choice of name for the College was obvious.

It was Consecrated at the Masonic Hall, Darwen, Lancashire on Saturday 6th May 2000 by the Senior Substitute Magus, Frater Andrew Stephenson, assisted by the Junior Substitute Magus, Frater Lionel Weedon, and a team of High Council officers. The first Celebrant, Frater John Dyson (who lives in York), was installed by Frater Maurice Lane, Chief Adept of the Province.

The informal Study meetings attract many fratres from Colleges within the Province and from Yorkshire and a wide variety of Papers are presented.

FELKIN COLLEGE Date of Consecration, 7.10.2000

Havelock North, where Dr.Felkin settled, had begun to expand, whilst the nearby towns of Napier and Hastings have a thriving Masonic community, whilst interest in the Doctor and his activities is increasing. Frater Humphrey Tibbs, after making a visit there, suggested that a College would thrive among the considerable esoteric activity in the area. However it was a visit to the Doctor's old home in 1997 by fratres, mainly from England, which persuaded their guide, Bro. Ken Edney, to join our

Society at Sirius College, Wellington. He returned full of enthusiasm and set about finding prospective Founders and persuading them to produce the necessary equipment prior to presenting a Petition. In this he had invaluable help from Frater Bill Hibbard, Secretary of Sirius College who made many journeys from his home in Wellington to the area.

The local founders, having everything organised by February 2000, they decided to hold a monthly Study meeting. pending the approval of the Petition, signed by 36 petitioners, and Consecration of the College.

The College was Consecrated at the Masonic Rooms, Napier, Hawke's Bay by Frater Andrew B Stephenson, Senior Substitute Magus, assisted by a team of New Zealand officers. The first Celebrant, Frater P.J.Trewern, Suffragan was Installed by the Chief Adept, Frater M.A.Allen.

The College has flourished from the start, encouraged by regular meetings of (now) two Study Groups.

LUMEN TERRESTRIS COLLEGE

Date of Warrant 17.2.2001

By a complex of factors the first College west of the Rockies, Lumen Pacificæ, was founded at Victoria, Vancouver Island rather than on the mainland. This made it difficult to recruit members from Vancouver city as the last return ferry curtailed visits to Victoria. Frater Peter Maydan, then Chief Adept, sought to start a second College but his death in 1994 delayed progress.

The formation occasioned several complications, the full details of which are preserved in the archives. The first problem was the choice of title, which occasioned much traffic in emails. Of more moment was how and where to Consecrate; it not being possible to hold the ceremony at Vancouver through the inability to gather a full team of officers. It was decided to consecrate the College in London and to constitute it in Vancouver. As no member of the new College could arrange to be in London in January, adjustments to the ritual to separate its two parts were necessary. These were made by Frater John Semken and now preserved in the archives.

The Consecration took place within the regular meeting of Metropolitan College on Tuesday 21st January 2001 by a team of the most senior officers of High Council. The Supreme Magus decided that, as his Senior Substitute Magus would be travelling to Vancouver to Constitute the College, that he should lead the Consecration team rather than himself.

The Constitution of the College took place at the Masonic Hall, Vancouver on Saturday 17th February 2001 at which Frater Andrew Stephenson was assisted by the Chief Adept, Frater Paul Thomas, and members of Lumen Pacificae College plus Frater Len Clark, Chief Adept for the Canadian Prairies, who acted as Grand Director of Ceremonies. Frater Mike Raynor was installed as first Celebrant of the College by his Chief Adept. He was escorted to the Chair by the Grand D.C. as there were no Grand Ancients.

Three days later Vancouver suffered a blizzard and there was an earthquake in U.S.A. causing loss of life. The College, however, has survived and has established itself.

BLAISE PASCAL COLLEGE

Date of Warrant 20.10.2001

Born in Auvergne in 1623, Blaise Pascal had a classical education which excluded mathematics. This he taught himself to the extent that he understood the 32 Propositions of Euclid's Elements by the age of 12. By 16 he understood ellipses, parabolas, hyperbolae and the mathematics of conic sections, and at 22 invented a working calculator. As a young man he experimented with gambling odds, formulating his theory of probability. Other experiments using mercury barometers proved the changes in air pressure due to altitude and the premise that the Earth had an atmospheric 'envelope'.

On 23rd November 1654 he had a mystical experience which caused him to write books in defence of Christianity and of Faith within the person.

He worked on plans to provide the first horse-drawn carriage public transport in the world, in Paris, but ill-health and ascetic practices caused his early death aged 39 on 9th August 1662.

The purpose for a new College in Devon was to provide a centre in the north of the Province and Tiverton was chosen, partly on account of ample parking in the town's car park.

The College was consecrated on Saturday 20th October 2001 at the Masonic Hall, Dunheved Road, Saltash, Cornwall by Frater Andrew Stephenson (as the Supreme Magus was in hospital) together with a team of High Council officers.

The first Celebrant, Frater P.C.Evans was installed by Frater Derek Mortimore, Chief Adept of the Province.

TREVOR SAXBY COLLEGE

Date of Warrant 26.9.2002

Preparation for submitting a Petition to start a College at Macclesfield was done by Frater Trevor Saxby who lived in the area and had long dreamed of the Society's expansion in that prosperous town. Unfortunately he contracted cancer and died before the Petition could be submitted to High Council. Subsequently the petitioners requested that the College be named in memory of that dedicated frater who had toiled on despite his illness.

The Petition having been accepted, the College was consecrated at the Macclesfield Masonic Centre by the Supreme Magus, Frater Bob Rowland with a full team of High Council Officers. The first Celebrant, Frater John Goodrum, was installed by Frater Bob Tebbett. The occasion was the last duty performed by the Supreme Magus in England, who was in very good form.

In conclusion of this Chapter, there have been 24 Colleges founded since the beginning of 1990 when the total membership of our Society was approximately 2000. The total membership at the end of February 2002 had diminished to 1900, a reversal of what one might have expected. As certain new Colleges are flourishing, this can only mean that some older ones are struggling to survive and perhaps their members should be considering moving their locations.

The Supreme Magi of our Society

The holders of the supreme office in this Society have each contributed much, not only in their own chosen field, but also by leaving their imprint on the manner in which the Society has evolved. Previous to becoming our Supreme Magus, each has enjoyed a remarkable professional career in which he has earned the approbation of his confreres, after which he could have contented himself with the quiet years of retirement. Instead, each one gave the Society all of his remarkable and diverse talents, contributing in his own fashion to the direction the Society was to pursue; all being dedicated Christians, expressing their faith in every facet of their lives. The diversity of these talents can be seen from the Biographical Notes which follow, and one is prompted to wonder how they could possibly have efficiently carried out all the work these entailed, especially as nearly all came to the supreme office late in their lives.

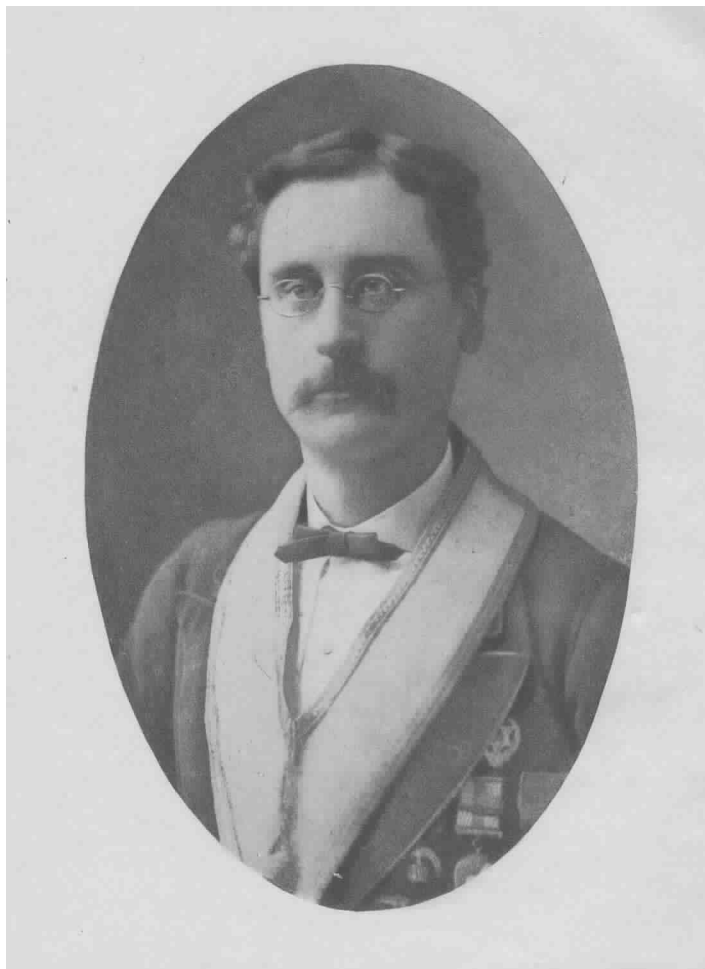
The enthusiasm which motivated them was not only directed towards the efficiency of the Society's administration, although in this most were professionally qualified to pronounce. Our Society demanded far more of its Supreme Magus - and received it in good measure. Amongst our Supreme Magi have been fratres who have explored deeply the whole gamut of esoteric learning, from the Symbolism and Mysticism of the Eastern Religions and Traditions to those of Western Philosophy. The majority have been accepted as erudite scholars whose writings are still revered. Their aim was to ensure that younger fratres were encouraged to pursue their own field of research, yet always ready with the quiet guiding hand.

Most of our Supreme Magi have graduated to their high office after years as Secretary-General or Director-General of Ceremonies, where they obtained a full knowledge of the working of the Society and often of its problems. The appointment of Supreme Magus has *never* been a sinecure and, with the recent expansion, has demanded an even greater capacity and knowledge by its incumbents.

Possibly the greatest tribute which can be paid to our Supreme Magi is that today most Colleges annually receive several papers, the breadth and quality of the subject matter so clearly indicating the catholic interests of the fratres.

The photographs which head each article were seldom original prints and each must be accepted as the best quality obtainable in the circumstances. In some instances a studio print was selected as being more characteristic of the man than an amateur print taken at a College meeting.. The best photograph of Frater Penrose was enlarged to be displayed at all meetings of the College which bears his name, but has been missing since the refurbishment of the Masonic Hall, Chingford

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ROBERT WENTWORTH LITTLE

M.W.Master-General 1867, Supreme Magus 1867-78.

Frater Little was undoubtedly the main inspiration for the founding of our Society in 1867, gathering around him a small nucleus of scholars and enthusiasts, some of whom were to leave a lasting

imprint on the form and composition of the Society in future years. These early fratres represented the cream of Freemasonry at that time, and it was probably Frater Little's high rank and enthusiasm in other Orders which drew them to join a Society which was to profess such unique ideals.

Originally educated for entry into Holy Orders, Frater Little decided on the Civil Service as a career, and first became employed in Dublin. In 1862 he migrated to London where he joined the staff at Freemasons' Hall. After four years he was appointed Cashier, a position he held until he was elected Secretary to the Royal Masonic Institution for Girls.

In the latter position he showed an enthusiasm for the raising of funds which enthusiasm was to be exhibited in all Orders of Freemasonry. He was appointed the first Provincial Grand Secretary of the Craft Province of Middlesex, and later was the Deputy Provincial Grand Master of that Province, an appointment he held until his death on 12th April 1878.

He held high rank in many Orders: in the Mark Degree, Royal and Select Masters, Knights Templar and in the newly resuscitated Order of the Secret Monitor. But it was probably in the Order of the Red Cross of Rome and Constantine that his influence was most marked. His travels around the country as a Consecrating Officer in this Order took him as far afield as Cardiff and Ulverston.

He was known to have been of a genial disposition, and it was probably his sanguine temperament which prompted the publication of *The Rosicrucian* so quickly after the Society was formed, in spite of there being already an established Masonic journal: it was certainly his driving force which was largely

responsible for its continuance. His contributions to the journal hardly attained the heights reached by his confreres, yet he still continued to produce prose and poetry when nearly all other sources failed.

It is in *The Rosicrucian* that we find evidence of his divided loyalties, from the increasing space afforded to general Masonic reporting, and this is particularly so with the Order of the Red Cross of Rome and Constantine. At this period the Society not only shared a journal with the Red Cross, but also had an office which Frater Little occupied primarily as Provincial Grand Secretary of the Province of Middlesex.

Whether he was a good administrator has sometimes been questioned, but it might be fairer to question his enthusiasm which led him to undertake such a large workload. In the case of our own Society, the matter of the original Rules and Ordinances has already been discussed, and it was assumed that these were largely or wholly his work, yet the important failure to provide a method of selecting a successor for the Supreme Magus must be considered as a fault.

His intense zeal in the founding of the Society and during its early years is undoubted, as he seems to have been a sponsor of many of the early Aspirants. This probably stemmed from his being well-known in the close-knit Masonic circle in London at that time, and it was natural for him to seek Aspirants from such Orders as the Red Cross and the Ancient & Accepted Rite. Yet it was this close association with the Red Cross which was to produce the misunderstandings of the early years. It must have been his tremendous enthusiasm for all things Masonic which led to his early death at the age of thirty-seven. Significantly, his rank in our Society was marked on his tombstone.

Frater Little's approach to Rosicrucian ideals is perhaps best seen in his Address to the fratres at the Anniversary Meeting held on 1st February 1868 of which the following extracts are typical:

"In general terms, we may enounce that the primary object of Rosicrucianism is to elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of Death - looming like awful shadows through the profound abysses of the Infinite and the Eternal."

And later -

"To attain this object, we invite our aspirants - prescribing, by certain laws, the direction of their course, and guiding them through the Arcana of the Unknown. By regulated steps they are led from the dawn to the meridian of Day. The talismans with which we entrust them are unalterable precepts of virtue; we tell them in the language of a great thinker that, 'the truth of Nature is a part of the truth of God - to him who does not search it out - darkness; to him who does - infinity'" "...Follow then, my Brethren, in the track of those enlightened sages whose names are hung, like constellations, in the heaven of fame, beginning with the Chaldaean shepherds of old, who drew lessons from the shining stars, or with those later adepts who, adopting the theories of Platonist or Pythagorean, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth."

The address ends -

"Above all, as faith is the foundation of our hope, examine closely the book of Nature, and find therein the clearest evidence of the teachings contained in the unerring Book of God. Inspired by such noble aims, and directed by such majestic impulses, thy passage through the labyrinth of life shall be a march of triumph when, unlike the Caesar's of old, the captives of thy train shall be vanquished ignorance and sin, the laurels on thy brow shall be the unfading wreath of immortality and joy."



WILLIAM ROBERT WOODMAN, M.D.
Supreme Magus 1878-1891

On the death of Frater Little, a sealed envelope was found enclosing a letter nominating Frater Woodman as his successor. On this authority, Frater Woodman assumed the appointment of Supreme Magus.

Frater Woodman, a Doctor of Medicine, practised at Stoke Newington where he also acted as Police Surgeon. He was a keen horticulturist and flower exhibitor and, on inheriting property in Exeter, retired there to satisfy his aspirations in that field. His work in horticulture was such that, on his death, the Royal Horticultural Society provided a tombstone for his grave in Willesden Cemetery.

He was a well-known and highly respected Freemason, holding Grand Rank in the Craft and in many other Orders yet, like Frater Little, his main interest outside our Society was to be found in the Red Cross of Constantine.

Frater Woodman was admitted to the Society on 31st October 1867, when he was immediately appointed Conductor of Novices. Owing to the ill-health of the first Secretary-General, who seems to have been unable to take up his duties, it was necessary to appoint Frater Rawley to that office. However this seems to have been only a temporary measure, as Frater Woodman was appointed to the office at the February 1868 meeting. Later he was presented with an ebony cross set in diamonds in recognition of his eight years work as Secretary-General. In 1876 he was appointed Junior Substitute Magus and the following year Senior Substitute Magus.

He acted as joint editor of *The Rosicrucian* from its inception, and during the early years, made minor contributions. It was only after Frater Little's death that Frater Woodman's great interest in the ancient philosophies became apparent, but no doubt this was well-known to his contemporaries. His main interests included a deep understanding of old Hebrew philosophy, of Egyptology, of Platonist and

Neo-Platonist writers, together with a study of Alchemy. He wrote the *No.1 Clavicula*, which provides erudite explanations of the Rosicrucian Certificate and the Seal of the Supreme Magus, also the *No.2 Clavicula* on the Ten Sephiroth of Hebrew Theosophy and the *No.4 Clavicula* on Beraisheth in which he gives a significant explanation of the first word in the V.S.L. revered alike by Jew and Christian - "In the Beginning..."

During his rule the Society expanded within England and its influence was felt abroad. In 1890 the Province of Northumberland was created with the Consecration of the College at Newcastle upon Tyne. In Melbourne, Australia, the Demiurgus College was consecrated. In 1880 the **Society of Rosicrucians in the United States of America** was recognised by our Society.

The fourteen-year period of his rule was to see fundamental administrative changes which, in time, were to produce beneficial effects throughout the Society. It can be said that, during this period, the Society consciously developed from an essentially London Society to one that was spreading throughout England, and was also accepted as the senior Rosicrucian Society in the world.

Frater Woodman died unexpectedly after a short illness on 20th December 1891. He left a sealed letter with his nephew, dated 8th December 1889, in which he nominated Frater W. Wynn Westcott as his successor. He left a portion of his extensive library to the Society, and this formed the nucleus of the High Council Library.



WILLIAM WYNN WESTCOTT, M.D., D.P.H.
Supreme Magus 1892-1925

Frater Wynn Westcott was the last Supreme Magus to have known the founding fratres. He also presided over our Society for a longer period than any other Supreme Magus, and it is a tribute to his skill and wisdom that he kept the Society on a sure footing during the dramatic social, political and cultural changes that followed the terrible experience of a World War.

He was born at Leamington, Warwickshire, on 17th December 1848, the younger son of Dr. Peter Westcott, of Oundle. Orphaned at the age of nine years, the young Wynn Westcott was brought up by an elderly uncle, Richard Westcott Martyn. After completing his education at University College, London, in 1871, he joined his uncle's medical practice at Martock in Somerset and soon became both a prominent citizen and an enthusiastic freemason. After his initiation in 1871, in the Parrett and Axe Lodge, No.814, at Crewkerne, he progressed to the Royal Arch and encountered that remarkable mason and Rosicrucian, F.G.Irwin. At Irwin's instigation Westcott was advanced into Mark Masonry and entered both the Ancient & Accepted Rite and the Order of the Red Cross of Constantine.

That Irwin was a continuing and significant influence upon Frater Westcott is clear from their long association not only in the Craft (both were early members of Quatuor Coronati Lodge), but also in a number of the many obscure degrees that Irwin promoted and preserved.

In 1876 Westcott asked Irwin for information about the Rosicrucians, but took no immediate action to join the Society, perhaps because of his personal commitments - he had married in 1873 and by 1877 had three children. After moving to London in 1879, Westcott asked Irwin for a letter of introduction to Fratres Woodman and Levander, and

was finally admitted to the Metropolitan College on 15th April 1880. This followed immediately upon completion of his self-imposed two years 'retirement' at Hendon, during which he studied 'Kabalistic philosophy, the works of the Hermetic writers, and the remains of the Alchymists and Rosicrucians'.

Frater Westcott's rise in the Society was rapid: he entered the Second Order on 12th December 1881 and by 1883 had become Secretary-General, although he did not become Celebrant of Metropolitan College until 1889. He was also responsible, in 1885, for the introduction of the Metropolitan College *Transactions*, which he edited until he succeeded Frater Woodman as Supreme Magus in 1891.

Nor was his dedication to work confined to Rosicrucianism. He maintained a continuous literary output and, as befitted a true Rosicrucian, he was dedicated to his medical career. In 1881 he was appointed Deputy Coroner for Central Middlesex and Central London, following this in 1894 with his appointment as Coroner for North-East London, a position that he held until his retirement in 1918. From 1883 he was the co-author, with W.Martindale, of sixteen editions of the *Extra Pharmacopoeia*; he was a regular contributor to the *Medico-Legal Journal*, and in 1885 published a monograph on Suicide. This was especially poignant as his second daughter took her own life in 1918 - one of many tragedies in Frater Westcott's life: his wife, his two sons, and two of his three daughters all pre-deceased him.

His output of Masonic, Rosicrucian and other esoteric works was prodigious: he contributed nine papers to *Ars Quatuor Coronatorum*; forty-eight papers to the *Transactions of Metropolitan College*;

and occasional letters and papers to *Lucifer* and other Theosophical journals. In addition to these he published (among others) three historical papers on The Supreme Magi of our Society; a study of *The Isiac Tablet of Cardinal Bembo* (1887); a major translation of the *Sepher Yetzirah* (1887); a work on *Numbers: their Occult Powers and Mystic Virtue* (1891); and *An Introduction to the Study of the Kabbalah* (1910). Perhaps most important of all he edited the eight volumes of the *Collectanea Hermetica* (1893 - 96).

This series was effectively the public literary face of the Hermetic Order of the Golden Dawn, the magical society which was largely Frater Westcott's creation. The chequered story of the Golden Dawn is outside the scope of our own history, but its origins must be briefly described. In 1886 Frater Westcott obtained a cipher manuscript containing the outline rituals of a magical Order, which he developed, with the aid of Frater S.L.M. Mathers, into a fully fledged series of ceremonies based upon the Kabbalistic Tree of Life.

With the aid of Frater Woodman, Frater Westcott and Mathers constituted the Hermetic Order of the Golden Dawn in 1888, establishing Temples in London and at Bradford and Weston-Super-Mare. The Order was open to both men and women, but virtually all the men who joined in its early years were prominent members of our Society. The Golden Dawn maintained its somewhat ambivalent relationship with our Society until its demise in 1914.

For all that the Golden Dawn was his creation, Frater Westcott did not give it precedence over his other activities. He remained active in Masonry, becoming Worshipful Master of Quatuor Coronati Lodge in 1893, and attaining Grand Rank as Past Grand Deacon, in 1902. But the S.R.I.A. remained the centre of his esoteric world. During his years in

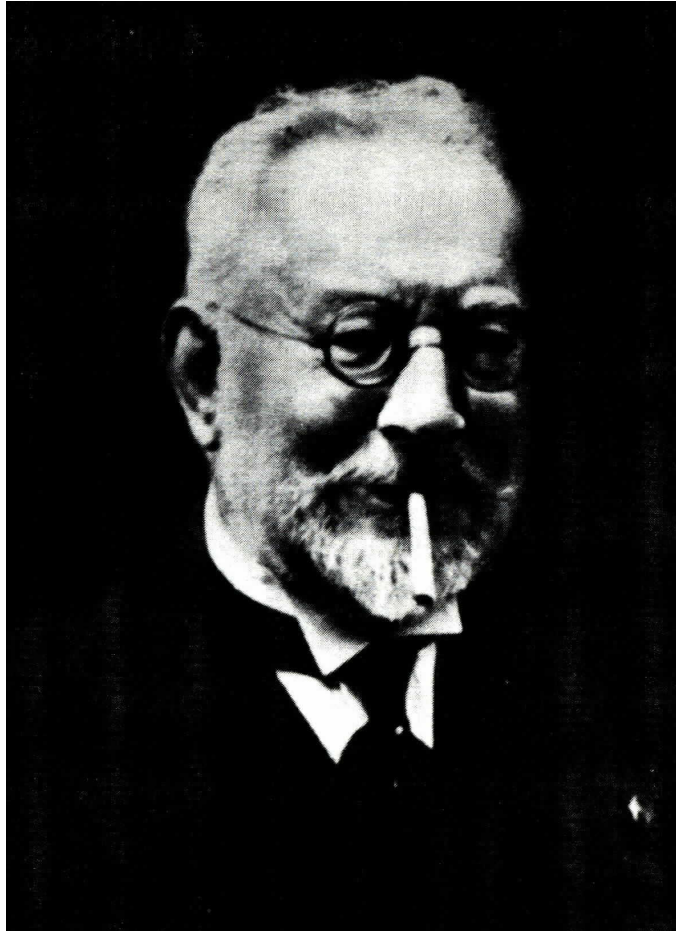
office he oversaw the founding of eight new Colleges; encouraged the establishment of the Metropolitan College Study Group; revived the moribund Order of Eri (which he had joined in 1880), and in 1919 brought it into its continuing close association with our Society.

In 1920 Frater Westcott retired to South Africa to life with his daughter and son-in-law (Frater Hamel of the Metropolitan College). He died there on 30th July 1925 and is buried at Stamford Hill, Durban.

The photograph shows a sceptre of a different design from the one in use today. It still exists, although it is not owned by our Society. A similar one, however, is carried by the Supreme Magus of our sister Society in Scotia.



Sceptre held by Frater Fred Lawrie, Supreme Magus of S.R.I.S., flanked by our S.M., Frater Bob Rowland, and Scotia's S.M. Emeritus, Frater Cliff Parr, October 2002.



WILLIAM JOHN SONGHURST

Supreme Magus 1925-1939

Frater Songhurst has the distinction of being the first Supreme Magus to have been elected to that office by an Electoral College through the procedure which has already been described in Chapter 5.

Born on 12th July 1860, the then long life-span of 79 years was to provide him with a panoramic view stretching from the grand Imperialism of the Victorians to the very eve of World War II. His early working years were spent in Mexico with the Western Railway Company of Mexico, probably in a secretarial capacity. On his return he settled in London where he spent the rest of his life. He was a Fellow of the Chartered Institute of Secretaries since its incorporation in 1892, and a Liveryman of the Turners' Company, as well as being a highly respected member of the British Numismatic Society, in all of which he took an active part in the administration.

Frater Songhurst was Initiated in Ionic Lodge, No.227 in February 1888, and was elected its Master in 1894. Besides being actively concerned in the spread of Craft Masonry, for which he attained Grand rank in both the Craft and the Royal Arch, he took a keen interest in most of the Masonic Orders and Degrees beyond the Craft, holding high office in many of them.

His objectivity and the power of careful analysis served him well in his Masonic researches, and he became a revered writer in this field, his edition of the earliest minute books of Grand Lodge being typical of his assiduity and veracity. Such qualities became more widely appreciated when, after becoming a member of the Correspondence Circle in 1894, he was elected a full Member of Quatuor Coronati Lodge in 1906. He was appointed Secretary of the Lodge in 1908 and held that office for twenty years. On his resignation from the office he was presented with an illuminated address signed by all the members. It was typical of the man that, for several years, he had declined to be considered for Master, as he felt he could be more usefully employed in administrative work. He was finally persuaded to

accept the Mastership for the Lodge's Jubilee Year. From 1928 until his death he held the office of Treasurer.

Frater Songhurst was admitted to our Society in Metropolitan College on 12th January 1899, becoming Secretary in 1904, an office he occupied with charm and ease for eleven years. He was admitted to 8° in 1904 and 9° in 1907. He was elected Celebrant of Metropolitan College in 1911 and was appointed the first Director-General of Ceremonies of S.R.I.A. in 1916, an appointment he held until promoted to Junior Substitute Magus in 1919. He was appointed Senior Substitute Magus in 1921. It was during this latter period that he was called upon to act as Supreme Magus from the time that Frater Wynn Westcott retired to South Africa. During these four years he carried the whole weight of responsibility for the direction of a rapidly-expanding Society, and it is very probable that it was he who urged Frater Wynn Westcott to continue in office even in absentia. Whilst so acting, Frater Songhurst was Consecrating Officer of the London College of Adepts in 1922. On 20th June 1924 he received the Honorary 9° in Scotia.

Frater Songhurst's deep interest in Masonic research and education has already been touched upon in connection with Quatuor Coronati Lodge, and this was to be further expanded within our Society. In 1921, largely through his personal enthusiasm, the Metropolitan Study Group was established on a formal basis; a Committee composed of Members of High Council was elected and its terms of reference were: 'The reading and discussion of papers in Rosicrucian and cognate subjects.' The first paper, entitled *A page in the early History of the Rosicrucians* was delivered by Frater Songhurst.

This has already been quoted in the earlier text. Henceforth the Metropolitan Study Group was to issue Quarterly Notes entitled "Q.N." and, although limited to some two thousand words, was a great advance on the sheet previously sent out with the Metropolitan College summons. The Metropolitan College Study Group met in the High Council Library at 27 Great Queen Street, London.

Throughout the remainder of his life, Frater Songhurst rarely missed a meeting and, as stated by several of his contemporaries, was an unwearying mentor to the younger fratres, giving help and assistance in research whilst always demanding, in a kindly and gentle manner, that all such research must be based on proven facts. He was held in great affection by his fellow Rosicrucians, and under his benevolent guidance the Society prospered in membership and achievement. R.W.Frater J. Heron Lepper encapsulated all in his validictory address given in Metropolitan College:

"Many of us feel that a great part of ourselves has gone with him to the grave. We are proud to have him as our leader and ruler, and justly proud. As a great Masonic scholar he will never be forgotten, not so much for what he put on paper as for the number of students whom it was his delight to help forward in their researches; for he reckoned little of honour accruing to himself, provided that the material at his disposal was put in the right hands to be dealt with in the right way. For over forty years his immense knowledge was always given ungrudgingly to the service of anyone who wished to further the cause of truth."

***FRANK MARTYN RICKARD***

Supreme Magus 1939-1956

Frater Rickard was born in Madras and educated in England first at Bedford School and then at the Royal Military Academy, Woolwich. During his distinguished military career he saw service with the Royal Regiment of Artillery in Gibraltar, Bermuda

and Malta and, during World War I, was appointed a Director of Inspection in the Ministry of Munitions. At the end of the War he was appointed to a command at Queenstown, Ireland. Returning to England he was appointed Chief Instructor at the Artillery College, Woolwich. He retired with the rank of full Colonel.

Immediately on his retirement he satisfied his desire for foreign travel by taking ship to Cape Town, and, making his way overland through Africa, finally arrived at Cairo over a year later: from thence he returned to England and proceeded to engage himself in all matters Masonic.

His early years in Masonry were firmly based in Gibraltar. Initiated in the Royal Lodge of Friendship in 1894 he later joined his Regimental Lodge, "Ubique", No.1789 meeting at Freemasons' Hall, London.

His dedication to the Craft was rewarded with Grand Rank, and in like manner he attained the dignity of high office in the many other Masonic Orders that he entered and supported: a just recognition of the great services that he had rendered them.

Yet within such a plethora of Orders, it was to Quatuor Coronati Lodge that he was to give so much. He became a member of the Correspondence Circle in 1908 and was elected a full Member in 1937, becoming its Secretary the following year, and throughout the difficult years of war he gave himself unstintingly to the work of the Lodge. Possibly, apart from administration, his work on an all-embracing card index of Masonic and Quasi-Masonic Degrees, and the continuing publication of *Miscellanea Latomorum* must rank as his greatest achievements,

whilst his deeply-researched papers of *Oddfellowship* and the intriguing and shadowy figure of William Finch show so clearly his objective and clinical approach in all fields of Masonic research. He served Quatuor Coronati Lodge for a total of ten years as Secretary and was its W.M. in 1944.

Frater Rickard was admitted to our Society in 1906, and served successively as Director-General of Ceremonies and as Secretary-General until, in 1939, following the death of Frater Songhurst, he was Elected and Installed as Supreme Magus.

The period of his rule was extremely trying, as it spanned the years of World War II and its aftermath. The bombing of London made it imperative that the valuable High Council Library was stored in the basement of the Great Queen Street office. Despite these hazards, the Metropolitan College and Study Group still continued to meet, but there was no expansion in that College or in many of the others.

It was to Australia that the Society looked for expansion, with the Consecration of the Melbourne College of Adepts (now the Thomas Vaughan College) which was founded at Victoria on 14th October 1946.

Frater Rickard was an ideal Supreme Magus to take the Society through these times of stress. His administrative expertise which had been honed by his experience of secretaryships in so many Orders, coupled with his clinical approach in matters of research literature, was to give him the knowledge and understanding so vital to the Society during this period. Unfortunately, due to his rapidly failing health, he felt forced to resign as Supreme Magus in 1956 and to rest for his last few months in his beloved Cornwall, in the little seaport of Fowey.



WILLIAM RICHARD SEMKEN, O.St.J., F.R.S.A.
Supreme Magus 1956-1969

Frater Semken was born in Southwark, London, on Christmas Eve 1886. He was the last child and

only son, then surviving, of John and Mary Ann Semken. His mother was the eldest child of a family then still engaged in the highly skilled, but declining, silk-weaving industry in Spitalfields. She had been brought up as a Quaker but was now of the Church of England. His father died while he was still very young so that he was brought up by his mother and five elder sisters (a circumstance to which he subsequently attributed his remarkable powers of concentration!). The family were active Church-goers, two of his sisters being for many years active in the Sunday School movement. He, himself, became principal boy chorister in the Church of St. Lawrence, Jewry, in the City of London.

He was educated at the Borough Polytechnic, which was not far from his home. The Polytechnic movement was then quite new, and had available to it some of the finest teachers in London. When he left at the age of fourteen he had already acquired a discerning appetite for English literature, as well as a life-long affection for books generally. The library of books about the poet Shelley which he built up over the years was subsequently presented to Pembroke College, Oxford.

On leaving school, he took employment as a solicitor's clerk and was himself admitted a solicitor in 1916. In 1926 he became a partner and thereafter continued in practice at 199 Piccadilly throughout his long working life.

His Masonic career began on 22nd November 1920 with his Initiation in the Shadwell Clerke Lodge, No.1910. He was Raised in April 1921 and was Exalted into Royal Arch Masonry in the All Saints Chapter, No.1716 on 6th July 1922. Seven days later, on 13th July, he was received as a Zelator in the Metropolitan College, S.R.I.A.

He was appointed Recorder-General of our Society in 1938 and continued in that office through the War years until his appointment in 1944 to Junior Substitute Magus.

He had been attracted to the "Soc. Ros.", as he always called the Society, by the chance purchase in a second-hand bookshop in the Charing Cross Road of a copy of Frater F. Leigh Gardner's *Bibliotheca Rosicruciana* of 1903 which contained, in an Introduction by Frater Wynn Westcott, a statement of the Society's aims and objects.

He made rapid progress in our Society, taking his II°, III° and IV° in 1923, his V° in 1924 and his VI° and VII° in 1925, although he did not pass the Chair for another eleven years. His rapid progress was largely due to his becoming Secretary, in 1924, of the Metropolitan Study Group, which was then very active, with members from thirteen different Colleges, and publishing its own quarterly journal, "Q.N.". He became 8° (Honoris Causa) in 1930 and 9° (Honoris Causa) in 1933.

It was during the early years of this period that he met and became a close friend and admirer of Arthur Edward Waite, the poet and Masonic writer (see Chapter 8). Some of the most influential members of S.R.I.A. were members of Waite's Order, *The Fellowship of the Rosy Cross*, which had descended from the *Order of the Golden Dawn*. Frater Semken was introduced to it in 1924, and thereafter fell under its spell. He was advanced, over the years, to its very highest Grades. After the Order fell into abeyance with the death of Waite, Frater Semken was able to take possession of its rituals and regalia, and

so make possible the demonstrations of the O=O, 1=10 and Portal Grades which have been given within our Society from time to time since 1968.

The War had been an exacting time for everyone, and not least for Frater Semken, with a wife to care for who had been ill for many years; with an office to run and most of his partners and staff away; bombing to be endured (his office was wrecked by the bomb which destroyed St. James's Church, Piccadilly, the church where the Society's Triennial Celebration services were once held); with fire-watching duty to be done; and the anxiety to be contained which goes with having two sons away at the War.

The Society too had suffered. The members of the Metropolitan College, upon whom the running of the Society very much depends, now numbered only half those of twenty years before, and had grown much older.

The Society's large and unique Library had survived the War intact, and the Metropolitan College continued to produce numerous and excellent papers, as did the Metropolitan Study Group; but every year the membership declined as the obituary notices exceeded the candidates.

In 1951, the Metropolitan College, after thirty years there, held its last meeting at Mark Masons' Hall in Kingsway. It moved to the Bonnington Hotel, which was not at all suitable. In 1952 Col. Rickard suffered a severe illness and, although continuing as Supreme Magus, resigned from all his Masonic activities. In 1953, at one meeting of the Study Group, the paper was not read for want of an audience. But from then on, things began, slowly, to

improve so that the number of candidates began to exceed that of deaths and resignations in most years.

Frater E. V. Kayley was appointed Secretary of the Metropolitan College and the London College of Adepts in 1955, and in 1956 Frater Semken was elected Supreme Magus. Together, they took a firm grip upon the London Colleges and the Society. On the day of his election, the new Supreme Magus confirmed in office only those High Councillors present at the High Council meeting on that day, and reserved his position in relation to the rest. Thus, it was clear from the first that acceptance of an office followed by an omission to discharge its duties would not be countenanced.

Years later, he suspended, on the spot, a College whose proceedings fell far below an acceptable standard. He suspended the College entirely, until such time as officers competent to his satisfaction could be appointed. He could not bear to see the Soc. Ros., in any of its aspects, dishonoured or slighted.

In 1959, he was able to arrange for the London Colleges to move from the Bonnington Hotel to the Grand Temple at 10, Duke Street, and for High Council meetings to be held there also. From then on, a new vitality began to flow through the Society generally. As Junior Substitute Magus, he had actively supported the Consecration in 1946 of the Thomas Vaughan College to work in Victoria, Australia, and as Supreme Magus he began to look for some expansion in England. When the William Semken College was consecrated in 1966, it was the first College to be founded in England for more than

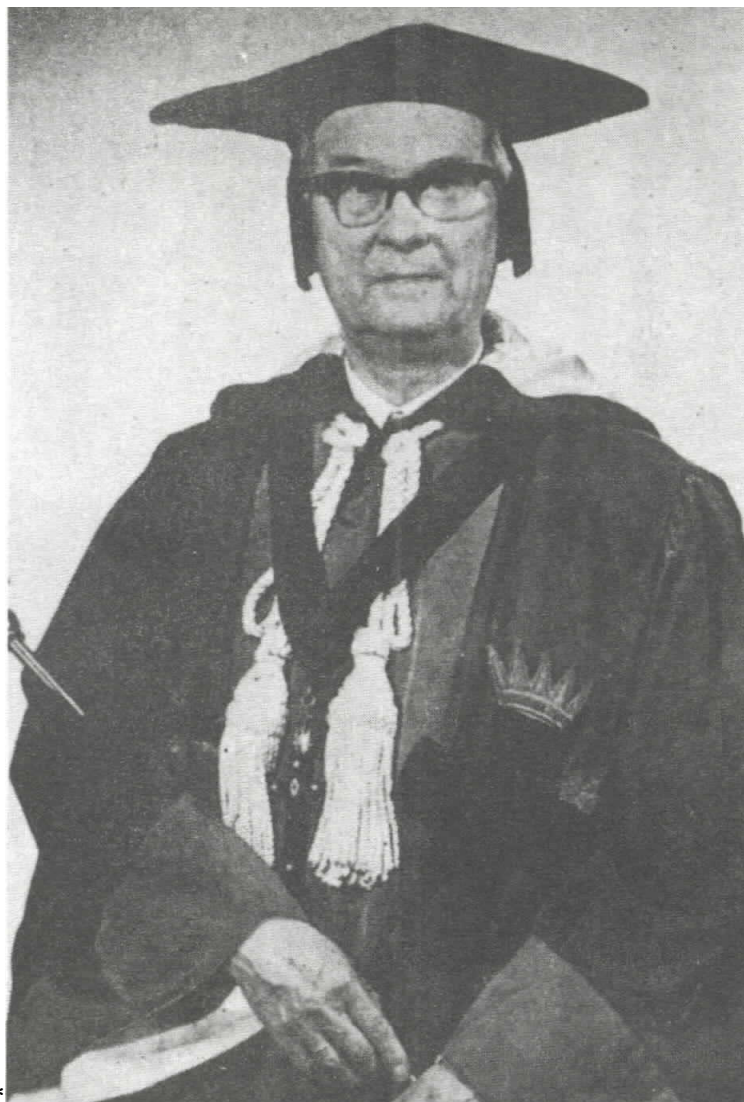
forty years. It was quickly followed by the St. John of Beverley College, the Michael Maier College (in Canada), the Eugenius Philalethes College (in Queensland) and the Elias Ashmole College.

The Society's Centenary celebrations in 1967 marked the pinnacle of his Rosicrucian career. The affection extended to him on that occasion was universal and unmistakable.

But from a pinnacle there is only descent, and he was already afflicted by the cancer which was to reunite him with his beloved wife. He resigned in 1969 in favour of Edward Kayley, whom he had appointed Junior Substitute Magus in 1967, and to whom he was indebted for unfailing support and many great kindnesses.

Will Semken died on 30th July 1970, entertained and delighted to the last by the many visits from his fratres of that Society which he had loved and served for forty-eight years.

(Frater J. D. Semken, *C.B., M.C., 9°*)



EDWARD VARLEY KAYLEY
Supreme Magus 1969-1974

The early life of Frater Kayley seems to be shrouded in mist, and all efforts to trace his place of birth have failed. It is believed that he served with the Royal Flying Corps in World War I, and that he specialised in radio work. After the cessation of hostilities he, together with a partner, saw the potential of the new technology then being developed in the field of radio and electronics and started a company for the production of such equipment. The company did particularly well both before and during World War II, throughout which they obtained lucrative Government contracts, and the firm thrived. After the War the company was sold to a large American concern, and Frater Kayley retired with independent means.

During the whole of his retirement, Frater Kayley was able to dedicate himself to the pursuit of learning in many esoteric subjects. He was particularly interested in Chinese philosophy and art, becoming an authority in this field. This led him to study Taoism, Hinduism and the Eastern occultist approach to life, and he became interested in, and a practitioner of, the art of Meditation. He also studied the ancient arts of Alchemy, of which he was very knowledgeable. During his retirement he lived first at Mill Hill, and then at Woking, both of which were convenient in the pursuance of his studies. He was a most erudite man, and was acknowledged by his confreres to be an extremely wise one.

Being a committed Christian, he looked upon his retirement as an opportunity to dedicate his life to his Faith, and on 30th September 1956 he was ordained a priest in the Liberal Catholic Church. He served his Church faithfully until the end of his days, taking Services regularly at both Mill Hill and Bournemouth.

His Masonic career started in the Grove Park Kent Lodge, No.2824 on 6th April 1940, becoming its Master in 1951. He was active also in the Royal Arch and in the Mark Degree, and in many of the purely Christian Masonic Orders. In all of these he attained high rank.

Frater Kayley was admitted into our Society in the Metropolitan College on 28th April 1949. He was advanced to VII° in 1954 on being appointed Secretary of that College and the London College of Adepts. He continued in that office, apart from his year as Celebrant in 1959, until his appointment as Recorder-General in 1962. Like Fratres Songhurst and Rickard before him, he assumed the editorship of the *Transactions* of the Metropolitan College, a function he continued to discharge, with one short break, until his Election as Supreme Magus. He was appointed Junior Substitute Magus in 1967 in succession to Frater John Rylands, and on the retirement of Frater Semken at the age of 82, he was Elected and Installed as Supreme Magus in 1969.

From 1962 until his death in 1974, he was the inspiration in two facets of our work: the Metropolitan Study Group and the acquisition of a permanent home for the Society. Until his last years he attended every meeting of the Study Group, and was generally able to make some vital contribution to any subject which was under discussion. He felt that attendance at the Study Group was a prerequisite for any London frater's promotion and, in fact, held many back as they had not attained what he considered to be a desirable attendance record. Sadly, he could not always communicate all of his vast store of knowledge, in particular in the art of Meditation, which he felt was such a personal matter that the frater had to find his own way. In all his

Addresses, whether to a College or at the Triennial General Assemblies, all fratres became conscious of his erudition. His view was that the Obligatory Meeting of a College was the equivalent of the Original Fratres meeting once a year in the **Domus Sancti Spiritus**, and that the Triennial General Meetings were extending this theme throughout the whole Society.

He was a very private man and, because of this, many of his fratres never got to know him well. Those who did, however, all avow his kindness, but above all his dedication to the work he had been called to carry out. Latterly, when he was suffering from cancer of the throat, he had great difficulty in articulating his words, and he seemed to become slightly remote.

His years as Supreme Magus were sadly darkened by the problem of the premises for the library and headquarters of the Society. The business of the Society had, for fifty years, been carried on from the High Council Library within 27 Great Queen Street, at that time leased by Grand Lodge to the Quatuor Coronati Correspondence Circle. As their work expanded they were in dire need of more room and, to make matters worse, there were always rumours abroad about the likelihood of the premises being sold by Grand Lodge, which owned the building.

The hunt for new premises had begun many years before, but the 'New Premises Fund', although it had been in existence for many years, had nothing like the funds necessary to buy premises in Central London; and all efforts to find somewhere to rent were unavailing.

What had been an ugly cloud on the horizon in Frater Semken's time became a storm in Frater Kayley's. The Society's tenure was finally terminated in July 1972. The Library had to be packed up and stored, while officers of High Council had to manage as best they could from a tiny room, which was all that was available, and that on a precarious basis, and at high cost. All plans for the further expansion of the Society were abandoned, and Frater Kayley did everything in his power to promote what became to be known within the Society as 'the D.S.S. Fund'. In Frater Semken's time, the officers of High Council had met monthly at 27 Great Queen Street, but now it was impossible for them all to meet anywhere they could call their own.

All this notwithstanding, Frater Kayley was most anxious to maintain the work of the Society outside the four corners of its rituals. Among other things, and with the assistance of his Assistant Secretary-General, Frater N.C.Stamford, he organised in 1974 a demonstration of the Portal Grade of A.E.Waite's Order, the *Ordo Roseae et Aureae Crucis*: something that had never before been attempted in the Society.

He died on 16th November 1974, shortly before that demonstration was given to fratres of the Society at 10 Duke Street, St. James's. It is very sad that he did not live to see the fulfilment of all his hopes, and the fruition of all his efforts, in the acquisition of the Society's Headquarters at Stanfield Hall.



Captain **DONALD MICHAEL PENROSE, T.D.**
Supreme Magus 1975-1979
Supreme Magus Emeritus 1979-1988

'Pen', as he was generally known, was born in Epping on 7th October 1891. He was educated first at Sandwich School, Kent and then at St. Paul's School, London. He joined the (then named) Alliance Assurance Company, and remained with them until the outbreak of World War I in 1914. During the war he was retained on their staff and returned to them at the cessation of hostilities, rising to the position of Chief Cashier before he retired in 1951.

In 1912 he became a member of the Territorial Inns of Court O.T.C. and was commissioned in the Essex Regiment on 4th December 1914. As was the case with so many young officers, he was posted with his Regiment to the "Front Line", in his case Gallipoli, where he received his "baptism of fire". Suffering from heat-stroke, he was sent to convalesce in Cairo, and returned to Gallipoli where he took part in the Suvla Bay landing. Subsequently he saw service in Libya, Suez Canal and Palestine until the Turkish Armistice and, on 31st October 1918, he was demobilised with the rank of Captain.

On return to civilian life he became more and more deeply involved in the training of boys, instilling into them the high ideals which had supported him throughout the ghastly period of the Gallipoli campaign. He became actively involved in the Boy Scout movement and was one of the very privileged few who received personal training from Lt.Gen. Lord Baden-Powell in the intricate art of 'Tracking'. From the '20s he immersed himself deeply in Scouting and occupied progressively many appointments from Assistant Scoutmaster to Assistant County Scout Commissioner. Much of this work was centred on Stepney, and he sponsored several new Troops in the surrounding area. With a twinkle in his eye he has been known to admit to training four generations of boys in that district. Sometimes at a Jubilee Meeting

he would appear with a high-ranking Churchman 'in tow' - much to the embarrassment of the local vicar.

He would joyously remind his Scouts that Baden-Powell - 'B.-P.' to Scouts everywhere - not only lived his Christian beliefs, but also had a copy of the New Testament handy at all times. His work in the Movement was recognised by the award of the 'Silver Acorn' and later the 'Silver Wolf' - two of his most treasured possessions.

Early in his Scouting career he attended a Rally at Alexandra Palace where he heard Rudyard Kipling give a reading of his poetry. This had a great influence on his life and inspired him to write poetry himself. He has had published two volumes of his works: *Despatch Riders and other Verse* and *Dulce Bellum Inexpertis and other Verse*, one being published by the Michael Penrose College. These contain his reflections on two World Wars as well as peacetime, and show so clearly his belief in the Brotherhood of Man under the Fatherhood of God.

His knowledge of the works of Kipling was both deep and comprehensive, and he has been known (to the present writer) to give the page number of a particular quotation, making one feel that he lived such works as **Kim**.

During the Second World War he was attached to the R.A.F. and, as a 'Brown Job', could regale his friends with reminiscences such as when he was once asked to occupy the Station Officer's chair (only temporarily) with the power to put five squarons of aircraft into the sky! He was awarded the Territorial Decoration in 1943.

His advent into Freemasonry occurred whilst he was convalescing in Alexandria in 1916. He was Initiated in the Zetland Lodge, No.1157 on 11th

January, and Exalted into Zetland Chapter on 1st November. This was the commencement of a truly remarkable masonic career which embraced him, and took him to high rank in nearly all the Orders of Freemasonry. It gave him the opportunity of working for his brethren and inspiring them with his high Christian ideals.

Frater Penrose was admitted into Metropolitan College on 12th October 1933, and had progressed to the V° by 1935. He received 8° in 1946 when he was Installed as Celebrant of the College. He was appointed Secretary-General of the Society in 1954, in which onerous appointment he served for thirteen years. It was during this period that our tenancy of the Great Queen Street Office became more precarious, and much of the burden of raising an adequate fund for the purchase of our own *Domus Sancti Spiritus* fell on him. On the death of Frater Kayley on 16th November 1974, the Office of Supreme Magus was voided. Frater Penrose was elected to the highest office at a Meeting of the Electoral College held on 28th January 1975.

He accepted the office as an 'elderly stop-gap' until a much younger frater was ready to tackle the responsibilities. Happily for us, he quickly found fresh reserves of energy with which to lead the advance of the Society. During the too-short period in which he presided over us, his loveable nature endeared him to all he met and, with his constant visiting, he met most of the fratres of the English Colleges. His twinkling eyes and quiet smile made conversation easy for the most junior of our members yet, when it came to matters of principle, he was unwavering. He helped and guided, never directed, and all who knew him during his four years as Supreme Magus were assured of a kindly ear. The

love of his fratres was so completely expressed by the manner in which they have always called him "Pen".

One of the greatest moments of his Rosicrucian career must have been when, after so many years of frustrations, the Stanfield Hall at Hampstead became our **Domus Sancti Spiritus**. It was then that he felt that, because of age, he should hand over his responsibilities to a younger man, and he resigned his High Office on 24th January 1979.

The founding of the Michael Penrose College has perpetuated his name and his portrait is placed on view after the manner of a Lodge Banner at all its meetings. To many it was a privilege to visit him and reminisce on past times. To all its members it was a great joy when he was able to attend a meeting of 'his' College and to receive his approval of what they were doing.



NORMAN CHARLES STAMFORD
Supreme Magus 1979-1982

Frater Stamford was born at Barnet on 23rd November 1907, where he spent his childhood. He was first educated at Highgate School and progressed to the University of London where he achieved a B.Sc. in Electrical Engineering. His first appointment was as a Lecturer at the Marconi College, Chelmsford, a position he held until 1933. He then accepted a post as Assistant Lecturer in Electrical Engineering at the University of Manchester, where he attained his M.Sc.(Tech.). He married in 1935 and the family lived at Wilmslow in Cheshire until after World War II.

During the War he organised courses and lectured to Naval and Air Force personnel on Radar, and did research on a new generation of Radar equipment with Professor Willis Jackson.

After the cessation of hostilities, he was offered and accepted the post of Principal of the Marconi College at Chelmsford, and the family moved to Little Beddow in Essex. In the early '50s he worked briefly for the Central Electricity Authority, but shortly afterwards was appointed Assistant Secretary at the Institution of Electrical Engineers in London, a post which he held until his retirement in 1971. During this period he lived at Chaldons Farm, Godstone, Sussex. He was a Chartered Electrical Engineer.

Although Frater Stamford lived for most of his early life in cities, he was essentially a countryman who enjoyed the bustle of London, yet was happy to have a country retreat. He was a perfectionist in everything he attempted, and this is particularly exemplified by his skill at mending old watches and clocks, also his deep interest in old furniture and silver, on all of which he became quite an authority.

He was essentially a quiet, modest man, whose high ideals were not apparent until after closer association, as was his kindness of heart. He expected perfection of himself and of others, yet rarely became irritated by their shortcomings, instead being ever ready to help and instruct.

His Masonic career began during the War, when he was Initiated into the Slade Lodge, No.5883 at Audenshaw in 1943. He was active in the Craft and was an enthusiastic member of many other masonic Orders and Degrees, attaining Grand Rank or similar high office in the majority of them.

Frater Stamford was admitted into our Society in the Metropolitan College on 24th October 1962, and was Celebrant of the London College of Adepts in 1974. He was appointed Assistant Secretary-General on 28th April 1971, being promoted to Secretary-General on 8th October 1974. He received 8° in 1971, and 9°, *'as he had earned it'* on his promotion, this being conferred at Frater Kayley's bedside owing to the latter's deteriorating health.

It was during his years as Secretary-General that his great administrative ability was to shine through, and it was during this period that he so ably assisted the Supreme Magus, Frater Capt. Penrose, in campaigning for funds for the **Domus Sancti Spiritus**. He, it was, who conceived the design of that jewel. It was at this time that our tenure of the office in Great Queen Street was so critical, as we were virtually under 'notice to quit'. Between them they managed quietly to extract sufficient funds from the fratres to make an actual purchase possible. In 1978, largely as a result of these efforts, as well as those of the previous Supreme Magus, Frater Kayley, it became possible to enter into negotiations for the purchase of Stanfield Hall, Hampstead High Street.

The transfer of all the records, furniture, and the Library from Great Queen Street to Hampstead was undertaken by Frater Stamford and his Assistant, Frater A. G. Davies. This mammoth task of packing and carrying all our effects down two flights of old stairs into two pantechnicons, travelling to Hampstead and unloading them was only made possible by dedication to an ideal - that the Society - should have a real **Domus Sancti Spiritus**.

During the years he spent as Assistant Secretary-General and later as Secretary-General - eight years in all - our Society experienced a groundswell of enthusiasm and a noticeable increase in membership, the results of which were only to be fulfilled when new Colleges were founded during and after the time when he presided over us as Supreme Magus. This naturally increased the work-load of the minuscule administration, yet Frater Stamford coped with this with his usual efficiency, with a quiet smile and his never-failing courtesy to all. In everything he remained a perfectionist.

Some of his most enduring work was his insistence on the revision of all the Rituals, and this was done with the co-operation of his Assistant who completed the long and exacting task. In this we see not only his deep understanding of the inner meanings of our Rituals, but also his desire to make the ceremonies more understandable to all fratres by additions to the rubric. In the *Guide to Ceremonial* we again see this dedication to an ideal which he hoped all fratres would appreciate and attain.

For some years Frater Stamford had considered that the transition from the First to the Second Order was not smooth and, while still Secretary-General, he prepared a Prologue for inclusion in the V° Ritual. He felt deeply that, despite the importance placed by

our Society on the Qabalistic *Tree of Life*, this aspect was virtually ignored in our Rituals, and that the transition from the First to the Second Order was the most appropriate place for a re-iteration of this connection. He was, however, careful to ensure that this innovation met with general approval.

In view of the Concordat which exists with the Scottish Society, the Prologue was first referred to them and, when they expressed agreement, it was introduced into S.R.I.A. In the first instance, it was given to one or two Provinces so that it could be demonstrated and, having proved acceptable, gave a directive that it should be optional. When the new Ritual for Grade V was reprinted in 1982, the Prologue, still described as optional, was included.

Tragically our beloved Frater was only to preside over us for three years for, after an operation for prostate in November 1981, he subsequently suffered bronchitis, pleurisy and kidney failure with complications. To the end his mental faculties remained unimpaired, and one of his last acts was to instruct his Secretary-General to confer 9° on his new Chaplain-General, Frater The Revd. N.B.Cryer, but that he hoped to carry out the ceremony himself later. He had been closely associated with the formation of the Pythagoras, Paracelsus and Bernard de Clairvaux Colleges, but sadly did not have the pleasure of taking the Consecration ceremonies.

He died on 17th May 1982, leaving a widow, a son and three daughters, and many fratres who cherish proud and satisfying memories of having known him.



ALAN GLYN DAVIES
Supreme Magus July 1982-1994.

Frater Davies was born at Broadhaven, South Wales, on 5th March, 1925, the son of a Welsh father and a Scottish mother. He was educated at Haberdashers' Aske's School, Hampstead, from which stemmed his deep knowledge of Classical History, a subject which remained his prime interest in the intellectual field. In 1941 he joined Barclays Bank (D.C.& O.) in London. He was called to the Colours in 1943 and saw service with the Royal Navy in Italy at Naples, Taranto and Rome.

Returning to civilian life in January 1947, he served with his Bank in London for two years. He was then posted to West Africa where, over the years, he served in many of their branches throughout Nigeria, in Zaria, Port Harcourt, Kano, Maiduguri, Warri, Enugu and Ondo. He also served for short periods in Victoria (then British Cameroons) and in Takoradi (then known as the Gold Coast). Between postings he spent varying periods in Lagos, where he finally returned as Staff Manager in charge of training with special responsibility for Trade Union negotiations. He held this responsible and demanding post until 'Nigerianization' hastened his early retirement in November 1973. He was a qualified Associate of the Institute of Bankers (1948) with a distinction in Accountancy. He was a Freeman of the City of London and a Fellow of the Royal Geographical Society. After his retirement he lived in North London.

Frater Davies commenced his long, remarkable Masonic career in his old School Lodge, Haberdashers' Old Boys, No.3362 in London in November 1947, and became its Master in 1978.

Whilst in Nigeria and Ghana Frater Davies took up masonic activities with enthusiasm, and his dedication and skill led in time to his appointment as District Grand Master (Nigeria) and Grand Superintendent in and over the district of Nigeria. Nor did he confine himself to the Craft and the Royal Arch. Both in West Africa and in England - initially whilst on leave and later during his retirement - Frater Davies entered the entire gamut of the Additional Degrees, bringing to bear in each of them his remarkable abilities as a ritualist.

His comprehensive knowledge of the Additional Degrees enabled him also to lecture widely on their nature, structure and ethos. But it must not be thought that Frater Davies restricted himself to purely masonic considerations in his unstinting efforts to propagate masonic knowledge. As befits a true Rosicrucian he delivered before many masonic audiences a remarkable paper entitled *Illustrated by Symbolism - Masonry and the Qabalah*, in which he associated the symbolism of Freemasonry with the far older symbolism and mysticism of eastern traditions.

Frater Davies was admitted to our Society in the Metropolitan College in 1966, but his progress was painfully slow both through Frater Kayley's policy concerning attendance at the Study Group, and his inability to obtain leave from Nigeria at the right time. When he retired in 1973 he had still only attained the II°. From then on promotion was rapid and he became Celebrant of the London College of Adepts in 1978. He was appointed Assistant Secretary-General in 1975, and it was in this office that he was to acquire a thorough experience in the administration of the Society; no more so than in the routine programming of the Triennial General Assembly of 1976. He was obligated as a Member of High Council

in 1975 and, as he was then only V°, was moved smartly forward to VI° and VII°. With the illness of the Recorder-General, Frater J.E.N.Walker, much of that work devolved on Frater Davies, which he carried out for six months before being appointed to that position.

His first self-appointed task as Recorder-General was to completely check and bring up-to-date the Card Index of members and the entries in the Golden Book; an enormous task, as the entries in the latter were far from complete. He also established a Card Index of Mottoes to ensure that the same Motto was not used by two members of the same College - joining members excepted. As no Assistant Secretary-General was appointed in his place until 1978, he carried out the duties of that office as well as that of Recorder-General for three years.

In December 1977, Frater Davies was a Founder and First Exponent of the Michael Penrose College, and in that year was promoted 9° Honoris Causa. He was Celebrant of that College at the same time as of the London College of Adepts, despite Ordinance 6 (b).

On 25th January 1979, when Frater Stamford was elected Supreme Magus, Frater Davies replaced him as Secretary-General. On 6th March 1982, following the lamented death of Frater A. A. Murphy, he was appointed Junior Substitute Magus whilst still continuing as Secretary-General. On the tragic death of Frater Stamford on 17th May, he became Secretary-General-in-Charge, and ruled the Society with the Officers of High Council of the late Supreme Magus, his appointment as Junior Substitute Magus having automatically lapsed. In accordance with the Ordinances, Frater Davies called a Meeting of the

Electoral College at the **Domus Sancti Spiritus** on 13th July. At this Meeting he requested the former Senior Substitute Magus, Frater J. D. Semken, CB., MC., to occupy the Chair. Frater Alan Glyn Davies was duly Elected and Installed as Supreme Magus.

His Inaugural Address was delivered at the Michael Penrose College on 30th July 1982, that being his first Official Visit since his Installation. This Address was repeated at the next meeting of the Metropolitan College.

During the interregnum, he had to preside at the 1982 Triennial General Assembly as Secretary-General-in-Charge. During this Meeting, Frater Semken consecrated the Bernard de Clairvaux College which "was to meet in France or London" - the first College in France working under our Society.

Probably one of his greatest contributions, apart from his tremendous role as an administrator, arose when, in conjunction with Frater Stamford, all the Rituals were revised to include far greater guidance by way of the rubrics. When, with the additional co-operation of the Director-General of Ceremonies, Frater G. A. Duke, the *Guide to Ceremonial*, more commonly called the 'Yellow Book' was published, the first printing of 500 copies was quickly sold out. It has since been reprinted.

The Society is very fortunate in having had Frater Davies serving in various administrative roles continuously since 1975, a period which has covered the transfer of its records from two floors at 27 Great Queen Street to two tiny rooms there and at last to Stanfield Hall. Inevitably with part-time voluntary staff, sorting, filing and storage takes years to reorganize, and our Society's present well-being owes

a great deal to his knowledge of where to look for information. That knowledge enabled much of this **History** to be checked for accuracy.

As a consequence of continuing ill-health Frater Davies retired from office in July 1994. Subsequently, as a result of personal religious convictions, Frater Davies felt it incumbent upon him to resign from all of the masonic affiliations, and likewise from our Society. He died on 28th January 2002.



Robert Edwin Rowland

Supreme Magus 1994-2002

This photograph has been selected in preference to the official one. It was taken in Edinburgh on the occasion of the Installation of the Supreme Magus for S.R.I.S. in October 2002, a particularly happy occasion. It was found after his death, framed and in a prominent position in his study.

Frater Bob Rowland was born in South Wales in 1914 of Devon farming parents. Educated in the Principality, and apprenticed in tailoring, he came to London in 1937 and worked for The Military Tailor in Savile Row serving the Royal family and the Brigade of Guards until he retired in 1993 although continuing to attend on Her Majesty and Prince Philip when they were required to wear military uniform.

During the War he served in the R.A.F. under Earl Mountbatten in South East Asia. His wife, who he married in 1939, died whilst still young, leaving him with three young sons. Subsequently he married Kathleen and sadly missed celebrating fifty years together with her by a few months.

He became a member of St.Mary's Church, Harrow (Consecrated in 1094), serving for over 50 years, first as Superintendent Sidesman and then Churchwarden. Invited to become a Wandsman of St.Paul's Cathedral in 1985, he became Chief Wandsman, the most senior position for a layman in the Church of England.

Having joined the Scouts as a boy, he became increasingly involved in the Movement after the war, finally being appointed Borough Commissioner for Harrow, an office he held for ten years until retirement.

He was appointed a Magistrate in 1969 and a lay Judge of the Crown Court when that position was created in 1984. Even though he retired from the position later on account of age, the Home Office continued to seek his advice.

He became a Freemason in April 1961, subsequently joining most Masonic Orders, obtaining high rank in each.

He was admitted into Metropolitan College in July 1963 when Frater William Semken was Supreme Magus and his son, Frater John Semken, was Celebrant. In due time he was appointed Conductor of Novices, a position he did so well that he remained in that position for the next five years, only occupying the Exponent's chair once so as to qualify him for Celebrant. Even on the night he was installed as Supreme Magus he conducted the Novices around the Temple, still wearing his 15th century scholar's cap, thereby demonstrating what it means by 'leading from the front'. Subsequent to his year as Celebrant he served his College as Director of Ceremonies.

He was appointed Assistant Secretary-General in 1979 and Secretary-General in 1982, a position he held until being elected as Supreme Magus in 1994. From the start he set in motion a re-examination of the procedures of the Society, procedures which had scarcely altered since the late 19th century. He knew that it would be several years before any noticeable change would be felt, reasoning that, come the millennium, the High Council would be ready to embrace rethinking of the structure. The complete revision of the Ordinances, the major change to date, was approved six weeks before his death on 30th November 2002.

Distinguished Fratres of the Society

From its founding our Society has attracted those whose interests and studies extended into the Rosicrucian sphere and it seems a pity that Frater Little decided to restrict our membership to Freemasons as only a minority have interests in both spheres. Some, indeed, have become Freemasons solely in order to qualify to join our Society. Nevertheless many fratres have made valuable contributions to our store of knowledge, as our manuscripts and papers testify.

That just a few of such fratres are mentioned in this Chapter, is because the editors have been unable to obtain sufficient details about others. They have also omitted those (such as the Alchemist John Hamilton-Jones) who were known by the older fratres of the present day.

It should be noted that at no time was Alistair Crowley a member of our Society, nor is there any evidence of his meeting Frater Dr. Wynn Westcott.

These short biographies are given in alphabetical order of surnames

FREDERICK BLIGH BOND (1864 - 1945)

After the collapse of the Bristol College the first new College to be established in the West of England was Robert Fludd. Founded at Bath in 1909, the College was the brainchild of Dr. George Norman, but the most flamboyant of the founding fratres was undoubtedly Frederick Bligh Bond.

Bond was born at Marlborough on 30 June 1864, educated at Bath College and, in 1882, articulated to a Bristol architect. His work in and around the city gave him a sound reputation and he began to write extensively on ecclesiastical architecture. His first important work was *Roodscreens and Roodlofts* (1909), written jointly with Dom Bede Camm. This was followed by *An Architectural Handbook to Glastonbury Abbey* (1910), where he had been appointed Director of Excavations in 1908. Out of his work at the abbey would come the theories and publications that were to make his esoteric reputation and destroy his academic one.

Attracted by its obvious connection with architecture, Bond had been initiated into Freemasonry in St. Vincent Lodge No. 1404, at Bristol, in 1889, but after early enthusiasm - he named his daughter Mary Theodora St. Vincent - his interest in Masonry declined. It seems likely that this was due to the tensions within his increasingly unhappy marriage, resolved only by legal separation in 1898 although bitter legal battles over custody of his daughter continued for many years. For solace Bond turned to his work at Glastonbury Abbey, where he saw himself as a pioneer, and the 'first in applying psychical research methods to archaeological work'.

These 'methods' involved the reception of a long series of scripts about the history of Glastonbury Abbey, together with sketch plans of the site, produced by way of automatic writing by a local poet and folklorist, 'John Alleyne' [i.e. Capt. John Allen Bartlett]. On the basis of these Bond excavated and uncovered the foundations of two previously unknown structures, the Edgar and Loretto Chapels. The story of their discovery was publicised in Bond's book *The Gate of Remembrance* (1918), and alleged messages from medieval monks were published in two further books, *The Hill of Vision* (1919) and *The Company of Avalon* (1924) and in a long series of pamphlets, *The Glastonbury Scripts* (1921-25).

Despite his success the Diocesan Trust (who employed Bond) was unhappy with both his controversial methods and the resulting publicity, and in 1922 Bond was dismissed from his post. No longer practising as an architect he was obliged to rely increasingly on his writing for an income, but he was not helped by his unfailing ability to convert friends into enemies.

Scarcely more than a month before it was founded, in November 1909, five of the founding members of Robert Fludd College, including Bond and Norman, had been admitted to the Society in Metropolitan College. Bond did not remain in Robert Fludd for long. After acting as Celebrant in 1911 he left under something of a cloud, having failed to pay his dues. He had done much the same within the Bath Lodge of the Theosophical Society, of which he had been one of the founders in 1900: after delivering three lectures between 1906 and 1908 Bond disappeared from view.

His membership of Metropolitan College lasted somewhat longer, until 1923, and during this time

Bond delivered only two papers. They reflected his two abiding interests. The second, in 1918, was on Glastonbury: 'The Gate of Remembrance', but the first was far more interesting. In April 1914 Bond spoke on 'Studies in the Christian Cabala', outlining his theories on the Greek cabala which were to occupy him increasingly after the debacle at Glastonbury Abbey.

Working in conjunction with the Revd. T.S. Lea, Bond produced two important works on the subject: *A preliminary investigation of the Cabala contained in the Coptic Gnostic Books* (1917), and *The Apostolic Gnosis* (1919-22). They foreshadowed his later psychic investigations into 'unknown' (and possibly imaginary) Gospels which led to yet more controversy, both academic and legal.

For five years, from 1921 to 1926, Bond edited the journal *Psychic Science*, and then began to work with the medium Geraldine Cummins. Unwilling to credit Bond as the source of her literary work Miss Cummins fought a successful legal action and when *The Scripts of Cleophas* was published in 1928 it was under her name alone. Determined to carry on his work Bond made a series of successful lecture tours in the U.S.A. During one of these tours he met Archbishop W.H.F. Brothers of an American branch of the Old Catholic Church and felt a calling to the priesthood.

In 1932 Bond was ordained by Archbishop Brothers and in the following year consecrated as a Bishop, albeit with neither parish nor diocese. Bond also joined the non-masonic Societas Rosicruciana in America, but left it when he returned to England in 1937. With his clerical career inactive, and attempts

to excavate at Glastonbury again coming to nothing, Bond settled for retirement at Dolgellau in North Wales, where he died on 8 March 1945. He may have done little for the society, but Bond's real achievement was to set Glastonbury firmly in the English psyche and to link it inseparably to the sacred geometry he had helped to formulate.

ROBERT WILLIAM FELKIN (1853 - 1926)

Although he was not the first, Felkin was unquestionably the most influential of the fratres who ensured that in New Zealand the Society remained true to its Rosicrucian roots. His dedication to Rosicrucianism stemmed in part from his vocation as a medical practitioner, but equally from the deep Christian convictions which had led to his becoming a medical missionary and, as a consequence, an authority on tropical medicine.

Felkin was born at Beeston, Nottingham, on 13 March 1853 and educated at Wolverhampton Grammar School. As a child he had met David Livingstone and formed the ambition to become an explorer - a desire transformed to the end of service by a later meeting with Alexander Mackay, the pioneer missionary in Uganda. In 1876 the Church Missionary Society arranged for Felkin to begin his medical studies. After two years he was sent to Africa, and during his adventurous career in Uganda and Zanzibar - which resulted in a joint work with C.T. Smith, *Uganda and the Egyptian Soudan* (1882) - Felkin gained practical experience in treating tropical diseases.

After returning to Britain Felkin qualified at Edinburgh in 1884, adding a further M.D. from Marburg in the following year. For some years in the 1890s he was Lecturer on Diseases of the Tropics and Climatology at the Edinburgh Medical School, and was respected for the sound, practical advice that he gave to prospective medical missionaries. At the same time he displayed a tendency towards over-enthusiasm with respect to the value of native medicine: his account of a successful native Caesarian section that he had witnessed in 1879 was

met with disbelief, because in Europe such operations were then almost invariably fatal.

Felkin had married in 1882 and both he and his wife developed a deep interest in the occult sciences. Despite having a young family - there were three children - the Felkins committed themselves to practical occultism. On 12 March 1894 Dr. & Mrs. Felkin were both initiated into the Amen-Ra Temple of the Golden Dawn at Edinburgh, taking the mottoes of *Finem Respice* [Look to the end] and *Per Aspera ad Astra* [Through difficulties to the stars]. They proved to be apt students and by December 1896 they had both entered the Second Order. Shortly afterwards they moved to London and joined the Isis-Urania Temple.

By this time Felkin believed that he was in communication with the Secret Chiefs of the Order by way of automatic writing. He referred to them as the Sun Masters, and when the Golden Dawn began to founder after 1900 it was the wisdom of these Sun Masters that impressed many of the members and enabled Felkin to take control of one of the three fragments of the old Order. Thus, in 1903, he established the Order of the Stella Matutina, naming its London Temple, Amoun. He also drew up a concordat with Waite's Independent & Rectified Rite, and for some years harmony prevailed although the approach of the two Chiefs with regard to their Orders was very different.

Unlike Waite, Felkin believed not only in Secret Chiefs, but also in the historical reality of Christian Rosencreutz - whose tomb he set out to find. Mary Felkin had died in 1903 and after some years Felkin had remarried. His second wife, Harriet Davidson, was also an occultist, having entered the Stella Matutina, as *Quaero Lucem* [I seek the Light], on

30 May 1904, in company with Felkin's daughter Ethelwyn. Between 1906 and 1914 Felkin made repeated visits to Germany, at first alone and later with Harriet. Initially he was rebuffed by the Rosicrucians whom he met, but after he was initiated into Freemasonry in 1907, in Mary's Chapel Lodge No. 1, at Edinburgh, they were more forthcoming. He also met Rudolf Steiner and entered Steiner's own 'Rosicrucian' Order, and then in 1912 he and Harriet were finally admitted to the highest Rosicrucian grades - equivalent to Adeptus Exemptus and Magister Templi - during a tour of five German Rosicrucian Temples.

All of this was put to good use in Felkin's own creation: the Smaragdum Thalasses Temple, established in 1912 at Havelock North, Hawke's Bay, in New Zealand. This Temple, of which Felkin, his wife and daughter were the three Chiefs, is usually known as Whare-ra after the house in which the vault was built. Its separation from the turmoil of two World Wars and from the lesser tumults within the Order, ensured that the principles and practices of the Golden Dawn survived intact, if somewhat altered, in an unbroken line from the days of Westcott, Woodman and Mathers.

But Felkin also influenced the Society. He was admitted to Metropolitan College on 11 April 1907 but did little within the College until 1912, when he received the 8° and delivered a paper to the Study Group on 'Occult Experiences in Central Africa'. His first paper before the College was 'Folk-Lore in Central Africa', delivered in July 1914, shortly after lecturing at the Study Group on 'Psychic Experiences in Egypt'. In the following year Felkin was elevated to the 9°, appointed Inspector-General of the Australasian Colonies and delivered a remarkable paper, on 'Veils of Negative Existence'. He declined to

allow the paper to be published because he was, he told the fratres, 'under a promise not to do so'. In February 1916 Felkin again supported the Study Group with a paper on 'The Rosicrucian Society in Europe'.

On 13 April 1916 he was installed as Celebrant of Metropolitan College by the Supreme Magus, Dr. Wynn Westcott. Having expressed his thanks he resigned his office 'in consequence of my impending departure to New Zealand'. The Supreme Magus then announced the appointment of R.W.Frater Dr. Felkin, 9°, P.C., as Inspector-General of Colonial Colleges. Following the installation of Major John Rose as Celebrant as his replacement, Felkin read his most important, and final paper for Metropolitan College, on 'Rosicrucian Medicine'. Later in that year Felkin moved permanently to New Zealand, and in 1918 was appointed Chief Adept for the Dominion.

Before he left England Felkin had founded three new Temples of the Stella Matutina, including The Secret College in London. This was restricted to members of the S.R.I.A. and its creation may have caused some friction with Westcott (one of the Chiefs was Cadbury Jones). Although Felkin remained as Chief Adept for New Zealand, his death, on 29 December 1926, was not reported in Metropolitan College and no obituary was published. As the prime creator and preserver of Rosicrucianism in New Zealand, Dr. Felkin deserved better than this.

FREDERICK HOCKLEY 13.10.1808 – 10.11.1885

Hockley's enthusiasm for, and involvement in, various forms of occultism began when he was sixteen years of age and working as a copyist of magical manuscripts for the bookseller, John Denley. He was especially interested in crystal-gazing and astrology, in both of which he excelled, and it is from a natal chart that he drew up for himself that we know precisely when he was born: at 2.20 am on 13 October 1808. The place of birth is not recorded but it was almost certainly in London; probably in Hoxton, where he went to Captain Webb's school and where, presumably, he developed his great skill as a calligrapher.

How he progressed to transcribing and illustrating manuscripts for Denley – who sold them to customers eager for esoteric knowledge – is unknown, but he worked at their commercial production for some fifteen years, turning out copies of alchemical, astrological, kabbalistic, magical and Rosicrucian texts. By the early 1840s Hockley had turned to a quite different field and had taken up accountancy, working for a legal practice in Gray's Inn. He remained an accountant for the rest of his working life and his later manuscripts were all produced for his own benefit.

Few of them have survived – of the thousand or so that he claimed to possess in 1869, only forty can now be traced – but most seem to have been records of experiments in crystal-gazing, at which he was considered to be a leading expert.

At an unknown date, but probably in the 1830s, Hockley married, and both he and his wife became enthusiastic spiritualists when the movement reached England in the early 1850s. Shortly

afterwards Mrs. Hockley died but in all his experiments with the crystal there is no record of Hockley attempting to communicate with her. He did, however, possess clairvoyant ability and famously 'saw' Richard Burton during his clandestine visit to Mecca in 1853.

It was also through a common interest in Spiritualism that Hockley met F.G.Irwin (they were introduced by Mr. Everitt, the husband of a well-known London medium) and so gained admission to our Society. Hockley had become a freemason relatively late in life, at the age of 56 years, and against the advice of the Crowned Angel, the spirit with which he communicated via the crystal. He was initiated in the British Lodge No.8 on 21 March 1864 and developed an immediate enthusiasm for the Craft, but not for the additional degrees: apart from his exaltation into the Royal Arch in 1865, Hockley joined no other masonic body.

His first meeting with Irwin was in January 1872 and they at once struck up a close friendship. Hockley freely gave detailed advice on crystals to Irwin and each man regularly loaned manuscripts to the other for copying. More significantly, within a month of their meeting, on 20 February 1872, Irwin had enrolled Hockley in the Bristol College in the Grade of Adeptus Exemptus, albeit by post and without the benefit of the appropriate ceremonies! Hockley never attended a meeting of the College and the paper he wrote for it, *'Evenings with the Indwellers of the World of Spirits'*, was read *in absentia* by Irwin. It concerns crystal-gazing experiments with Hockley's seeress, Emma Leigh, and was eventually published in *The Rosicrucian and Masonic Record* in April 1877.

Hockley played little other direct part in the activities of the Society. He had known Mackenzie since 1858 but had frequently broken off relations with him because of Mackenzie's 'intemperate habits'. Despite this, Mackenzie recommended him for membership of Metropolitan College, which Hockley joined in 1875 but rarely attended. He did, however, exhibit at one meeting this transcript, made in 1833, of Sigismund Bacstrom's Rosicrucian certificate and diary – perhaps the most important Rosicrucian document of the 18th century.

Not only Mackenzie, but both F.G.Irwin and his son Herbert, Dr. Woodman and the Revd. W.A.Ayrton all looked upon Hockley as one of the greatest occultists of his day, and certainly the greatest within our Society. He was seen in a similar light by others outside Rosicrucianism: Madame Blavatsky admired him, as did that astute, and usually cynical observer, the Revd. C.M.Davies. Hockley played no part in creating either the S.R.I.A. or the Hermetic Order of the Golden Dawn, but when he died, on 10 November 1885, that last link between the Victorian 'occult revival' and the esoteric movements of the Georgian era was broken.

WILLIAM JAMES HUGHAN 13.2.1841 - 20.5.1911

To write a biographical note on William James Hughan presents the author with great difficulties, not the least of which is, what to leave out, as his interests were so wide and his achievements so great. That he was the co-founder of our Society with Frater Little will be known to most; that he may equally be called one of the "Founding Fathers" of Masonic research may not be so widely appreciated. His intuitive recognition that, unless a comprehensive search was made for what we now call the **Ancient Charges** had not been undertaken at that time - and largely through his importuning his many friends to search any Muniment rooms, attics and other places for storing lumber - many would have been lost for ever, with the result that much valuable research material going back to the 15th century would never have been preserved for posterity. What also is not generally known is that he was asked to write a History of Freemasonry in 1881, but that due to ill-health he was unable to undertake the work. As Robert Freke Gould wrote in Hughan's obituary: *"... had our Brother accepted Mr. Jack's offer, I should have assisted him instead of vice versa; and there can be no doubt whatever that under those altered circumstances all that has been said of my work would have applied (and I believe with greater force) to him."*

Of Scottish descent, Frater Hughan was born at East Stonehouse, Devon, son of a draper. Educated locally, he was later apprenticed to a drapery firm in Devonport and progressed from there to the wholesale trade, finally becoming a buyer for a Manchester Ware-house, during which period he lived at Truro, Cornwall. In 1883 he retired from commercial life and moved permanently to Torquay.

A Baptist by birth and persuasion, he lectured freely on Biblical subjects and such was his superb memory that he used no notes. His great interest in this field was the Sunday School in which he took an active role for over thirty years. The biography and the translations of the Bible were his special interest, and he acquired a very large collection of Bibles, the earliest dating from 1611. His interest in literary and historical subjects was so enthusiastic that he founded a local society for the debate of matters in these fields by the young men of the district.

Frater Hughan was Initiated in St.Aubyn Lodge, No.954 in Devonport on 14th July 1863, and rapidly progressed to many other Orders of Freemasonry. In 1864 he became associated with Emulation Lodge of Instruction of which he became an active member for so long as his health would permit. He identified himself with the sister Lodges, Stability and Confidence. On moving to Truro, he joined Lodge Fortitude in that city, and rapidly became a leading light in that Craft Province.

He was Exalted in the Glasgow Chapter, No.50 in 1865 and joined most other Orders, receiving high rank in most of them. Foreign Constitutions honoured him with Past Senior Grand Warden in Greece, Egypt and Ohio.

As a first appointment in the United Grand Lodge, he received the rank of Past Senior Grand Deacon in 1874. Such an appointment was, and still is, rare and it was especially so as the Grand Master was H.R.H.The Prince of Wales, afterwards King Edward VII. What appears a little strange is that, whilst Frater Hughan's major contributions to Masonic research were to come after this date, he received no further promotion. In the Royal Arch he also received a high first appointment, that of Past Assistant Grand Sojourner.

His intense interest in Masonic research has already been touched upon, but it is astonishing that his first major work, **The Constitutions of Freemasonry** was published in 1869, only six years after his Initiation. From then on there was an almost continuous flow:

Unpublished Records of the Craft, (1871); **History of Freemasonry in York**, (1871); **The Old Charges of British Freemasons**, (1872); **Memorials of the Masonic Union of 1813**, (1874); **Numerical and Numismatical Register of Lodges**, (1878); **Origin of the English Rite of Freemasonry**, (1884); **Sketches of British Freemasonry**, (1888); **Engraved List of Regular Lodges for A.D.1734**, (1889); **History of Apollo Lodge, York**, (1889); **Early Records of Medina Lodge, Cowes, I. of W.**, (1889); **Freemasonry in Devon and Cornwall**, (1889); **Histories of Lodges, England**, (1892); **Dumfries Kilwinning Masonic MSS**, (1892); **Histories of Lodges in Scotland**, (1892); **The Thomas Embleton Masonic MS**, (1892); **Ancient Stirling Lodge MS of the Old Charges, A.D. 1650**, (1893); **Royal Arch Masonry, 1743-1893**, (1893); **History of the Lion and Lamb Lodge and Chapter**, (1894); **Old Charges of British Freemasons**, (1894); **Book of Constitutions, 1723-1896**, (1899); **The Jacobite Lodge of Rome, 1735-7**, (1910).

Yet even with this tremendous output he was still ever ready to give assistance to any brother engaged in Masonic research, and this is clearly seen from the many works for which he wrote an introduction and in which he had assisted in the preparation.

Although the above list may seem a tremendous contribution to Freemasonry, it is but small in relation to the numerous Lodges, Chapters and Masonic Research Associations which received

papers from him and for which so many were to be acknowledged by the compliment of Honorary Membership. Indeed, this was extended to Lodges in India, New Zealand, Ireland and the United States.

The main thrust of his research was towards the "Old Charges" and the period of transition from Operative to Speculative Freemasonry, and in both he was exploring virgin land. From his earliest years as a Mason, he was convinced that a full review of all the existing copies of the "Old Charges" was basic to an understanding of early Masonry, and in this sphere his enthusiasm was contagious. Any brother who he heard was searching for old manuscripts was beseeched to look also for any copies of the "Old Charges" and, in one case, in Dumfries, this produced five copies, most of which were of seventeenth century transcription. When he heard that a Stirling Lodge claimed to have a Warrant dating from the mid-seventeenth century, he immediately wrote to them pointing out that Warrants were not issued at that period. As a result the document was sent to him at Torquay and he was delighted to find that it was, in fact, a seventeenth century transcription of the "Old Charges", on vellum. Proof of his dedication to this facet of our history is shown by there being only a dozen copies known when he started this work, but at his death there were over seventy. All that came his way were carefully copied, to enable him to make precise appraisal. In the case of the oldest, the "Halliwell" or "Regius" copy, which had been given to the British Museum in 1753, he was able to trace its history back to the fourteenth century.

Naturally he was invited to be a Founder of the Quatuor Coronati Lodge, No.2076, and here he was to enjoy the rarified atmosphere of being with his

peers in Masonic research. From the first copy of its *Transactions*, no volume was complete without some contribution from Frater Hughan for, even in the latter years when he was not fit to be at their meetings, he wrote comments from Torquay. His criticism of any brother's work was always kindly and inevitably showed his deep knowledge of the subject. A number of books on the History of Freemasonry published at that time include a Preface by Frater Hughan, thus giving proof that he had, in some way, been associated with its production.

As related in Chapter 3, Frater Hughan was admitted to the Scottish Society in Edinburgh on 31st December 1866, when he was accompanied by Frater Little. They received both I° and II° at this meeting. Frater Hughan received the III°, IV° and V° in Edinburgh on 4th February 1867, and the VI° the following month, with the VII° being given on 1st June. He undoubtedly received the VIII° and IX° during the autumn of that year, but no actual date is given.

Frater Hughan could not attend the inaugural Meeting of the Society on 1st June 1867, as he was in Edinburgh, yet he was appointed Senior Substitute Magus and R.W. Deputy Master-General. On the April 1869 summons he appears as Senior Substitute Magus, whilst on the list of members present he is styled "D.M.G.". At the July meeting of the same year he is shown as "M.G. and S.S.M.", and on subsequent occasions when present he is shown as "S.S.M., P.M.G."

Whilst he was not a regular attender, this may have been due to the long journey from Torquay. There is little doubt that he did keep up a correspondence with Frater Little and later with Frater Woodman. His great contribution was to

provide, in serial form, **The Fame and Confession of the Fraternity of R:C: Commonly of the Rosie Cross**, for publication in the early numbers of *The Rosicrucian*. This was taken from the edition in his own library, printed: 'by J.M. for Giles Calvert, at the Black Spread Eagle, at the west end of St.Pauls. 1659.' In this first part he adds to the Preface and shows that, not only was he well acquainted with the work, but also with the principles of Rosicrucianism. In providing this valuable contribution, he ensured that all the early fratres were aware of the teachings of Father R.C. It was the only real Rosicrucian literature to appear in *The Rosicrucian*.

His continuing interest in the Society is shown by his sending a volume of Rosicrucian Tracts to the then Secretary-General, Frater Wynn Westcott, in October 1891. This was gratefully received by the Supreme Magus, Dr. Woodman, who, at the same meeting, announced that, "*he had conferred upon R.W.Frater Wm. J. Hughan, a Past Substitute Magus, the honorary rank of 'Past Supreme Magus', as a reward for his long services to the Society.*" This is the only occasion when this honour has been conferred.

FRANCIS GEORGE IRWIN

1828 - 1893

Irwin came to Freemasonry relatively early in his life, he was initiated at Gibraltar in 1857 in Lodge No. 325 [I.C.], and within four years he had joined almost all of the additional degrees. But what he looked for was not the outer show but the inner meaning of the rites with which he was involved. The newly established S.R.I.A. thus drew him like a magnet and he was admitted to the Society on 31 October 1867. Two years later he established the Bristol College and was appointed Chief Adept of the Province of Bristol and Neighbouring Counties, but his almost obsessional involvement with masonic and quasi-masonic Orders (A.E. Waite commented that Irwin had 'a passion for Rites and an ambition to add to their number') left him with too little time to ensure the continuing health of any of them. But his knowledge and understanding of esoteric matters exceeded that of all of his contemporaries, and his influence on the ethos of the society was both pervasive and beneficial.

Curiously, the chivalric Royal Order of Eri, which he received whilst in Gibraltar, although containing no esoteric substance, was used subsequently by Westcott to gather senior fratres together so that they could discuss and resolve their problems informally and without having to air them within the High Council.

Francis George Irwin was born in County Armagh, in Northern Ireland, on 19 June 1828. At the age of fourteen years Irwin enlisted in the army as a Bugler and began a life-long military career that included service in the Crimean War, at Gibraltar and, from 1867, as Captain Adjutant of Volunteer Engineers at

Bristol. In addition to his official duties Irwin wrote military text-books and edited *The Sapper* magazine. He yet found time for his many and wide-ranging masonic activities, for extensive and frequent correspondence with his masonic and Rosicrucian colleagues, and for writing, editing and translating an astonishing range of masonic, quasi-masonic and esoteric texts [Many of these are preserved in the High Council Library and in the collections of the Library and Museum of Freemasonry].

The Bristol College lasted for twenty-five years in theory but in practical terms it was dormant by the end of the 1870s: with the exception of Benjamin Cox, Irwin's fellow-members lacked his enthusiasm. Despite the absence of local support Irwin obtained papers by Walter Spencer and Frederick Hockley to be read at meetings held at his private home. He also produced a series of Rosicrucian reprints: crudely printed on a hand-press, but supplying texts that were otherwise unobtainable. His principal work was a study of Rosicrucian philosophy entitled *The Star rising in the East* (c 1875). It is a long, complex and almost unreadable text badly in need of careful editing, but still of value.

Irwin would probably have published more of his own work had he not suffered the trauma of the unexpected death of his only son in 1879. At the time Herbert Irwin was twenty-two years of age; a medical student, a freemason, and already a member of the Bristol College. He had been expected to follow in his father's footsteps, both masonic and Rosicrucian, and with his death all hope of maintaining the Bristol College came to an end. Irwin subsequently withdrew from most of his commitments and gave up increasing amounts of his time to Spiritualism.

Towards the end of his life he resumed some of his activities, joining Quatuor Coronati Lodge and becoming a member of a curious magical Order known as 'The Celestial Brotherhood'.

What led him into this form of occultism is unclear. It is equally strange that he did not succumb to Westcott's urging that he join the Hermetic Order of the Golden Dawn, although there are no grounds for believing that it was due to any hostility towards Mathers. When the Golden Dawn was in its infancy Irwin wished it well, offered Westcott such assistance as he may need but declined to join. The Rosicrucian Order to which he belonged gave him, he told Westcott, all the esoteric knowledge that he required - but he did not identify it. Perhaps there are clues in his many manuscripts, but one thing is certain: he was not referring to the Societas Rosicruciana in Anglia.

RUDYARD KIPLING

1865 - 1936

Kipling's masonic activities are well documented and he is justly claimed as a jewel in the crown of famous freemasons. However, his enthusiasm for masonic activities was largely confined to his time in India. After he left the country permanently, in 1889, he severed most of his masonic ties and for many years afterwards he had little active contact with the Craft, although he maintained his enthusiasm for masonic and esoteric study. It was this that brought him into the S.R.I.A.

Joseph Rudyard Kipling was born at Bombay in 1865, the son of an artist, John Lockwood Kipling. Kipling senior later became curator of the Lahore museum, which was to be immortalised in *Kim*. His son was educated in England, and his not entirely happy experiences of school life formed the basis of *Stalky & Co.* (1899). In 1883 Kipling returned to India to become a journalist for the *Civil and Military Gazette* of Lahore. His skill as both a poet and a story-teller soon became apparent, and within five years he had published Departmental Ditties (1886) and seven collections of short stories. During this period he also became a freemason.

He was initiated in 1886 in Lodge of Hope and Perseverance, No. 782 at Lahore, and immediately after his raising was elected Secretary of the Lodge. Kipling clearly enjoyed Freemasonry and appreciated its egalitarian ethos, although his later social attitudes would not reflect these early views. In 1887 he delivered lectures on masonic history in his Mother Lodge and masonic themes are found in many of his early poems and stories. But in 1889, when he came to England and began his travels, his literary career eclipsed his masonic life and he resigned from all his Indian masonic bodies.

His interest in masonic symbolism and in the esoteric side of Freemasonry is clear not only in *Kim* (1901), but also in such stories as 'The Man who would be King' (1888). Fascination with these subjects brought Kipling into both the S.R.I.A. and the Quatuor Coronati Correspondence Circle, which he joined in 1918. He was admitted to Metropolitan College on 8 April 1909 and remained a member until his death in January 1936. Kipling did not progress beyond the Zelator Grade, but in the early years of his membership he was an active member of the Study Group, although he did not contribute to the *Transactions* of Metropolitan College.

Frater Kipling's later years were clouded by the death of his son, John, during World War I. His distress and his desire to commemorate all those who lost their lives during that war, led to his work with the Imperial War Graves Commission. Subsequently he became a founder member of the Builders of the Silent City Lodge, No. 12 of the G.L.N.F. His work in this field should give us pause to reflect on the motto, *Mors Janua Vitae*.

Kipling's non-masonic literary work is too well known to need rehearsing, as are his masonic poems, but his more esoteric writing is unfamiliar to most readers. Fratres would thus benefit from reading an excellent survey by Dr. Vaughan Bateson, whose paper, 'Masonry and Magic of Frater Rudyard Kipling', was printed in the *Transactions* for 1923. He rightly praises Kipling for 'the diversity of his creations', and for something else we would do well to remember: his 'healthy sanity'.

DOUGLAS KNOOP

16.9.1883 - 21.10.1948

Among the many brilliant scholars who were attracted to Freemasonry and to our Society during the early years of the present century, few have contributed as much to the pure research into the origins of the Craft as Frater Knoop. For a trained and highly skilled economist to dedicate himself to such research is not remarkable, as many learned men of many disciplines had trodden the same path. What was so unusual is that Frater Knoop and his collaborators, by their clinical search for old manuscripts and records, were able to produce a rational diagnosis of a period which previously had been shrouded with myth and entrenched opinions but little factual evidence. Yet the results of their work was not a tedious jejune account for the use of the pundits, but a living story which all brethren could appreciate and enjoy. In this, Frater Knoop was to provide, not an answer to all questions, but research material for which future generations of brethren will ever be in his debt.

Born in Manchester, it was natural that Frater Knoop's early education should have its roots in that city - Hulme Grammar School. From there it became more cosmopolitan in nature, as he was to study at Handelsschule in Osnabruck and later at the College of St. Antoine in Geneva. He returned to complete his studies at the University of Manchester where he graduated in Economics. Such were his outstanding abilities that he was awarded a Travelling Scholarship which, in 1906-7, provided facilities for him to tour Canada and the United States of America.

On his return to England, his first appointment was the Labour Department of the Board of Trade, but this lasted only eighteen months when the

attractions of an academic career drew him back to the University of Manchester as an Assistant Lecturer in Economics. Again his outstanding abilities were rewarded with an Albert Kahn Fellowship, which enabled him to travel freely abroad and further extend his already considerable international experience in economics.

Returning to England in 1914, a country now at war, his experience was immediately in demand, and he was appointed to a number of Trade Boards and Committees. In 1918 he moved to the Ministry of Munitions, and it was during this period that he was to make many valuable contributions to the practical application of economics. Amongst these the more important were papers on:

Industrial Conciliation and Arbitration; Outlines of Railway Economics; Principles and Methods of Municipal Trading and The Riddle of Unemployment.

At the University of Sheffield he was appointed Professor of Economics in 1920, an appointment he held until a few months before his death in 1948.

Frater Knoop's Masonic career commenced in the University Lodge, Sheffield, No.3911, subsequently receiving high rank in many Masonic Orders.

In 1923 he joined the Correspondence Circle of the Quatuor Coronati Lodge, No.2076, and was elected to full membership in 1931. He was Master of the Lodge in 1935 and had the distinction of being, at that time, in Chairs in three other Orders together with two Craft Chairs.

He was appointed Prestonian Lecturer in 1937 when his subject was: *Mason Word*, a paper which is still revered. His Inaugural Address as W.M. of the

Quatuor Coronati Lodge was: *The Connection between Operative and Speculative.*

Much of his published works were written in collaboration with G. P. Jones, M.A., Litt.D. and Douglas Hamer, M.C., M.A. In these they were able to clarify the early period and to dissect and explain the earliest Masonic manuscripts, together with the period of transition covering the later Operative Lodges and their earlier Speculative descendants. Each of the five works which were to emanate from this collaboration became accepted as standard works in their field. All were published by the Manchester University Press:

The Mediaeval Mason, Knoop and Jones, 1934;
The Two Earliest Masonic MSS, Knoop, Jones and Hamer, 1938; **The Early Masonic Catechisms**, Knoop, Jones and Hamer, 1943;
Early Masonic Pamphlets, Knoop, Jones and Hamer, 1945; **The Genesis of Freemasonry**, Knoop and Jones, 1948.

His contributions outside Masonry included a paper in **Archaeologia Cantiana** on *Some new documents concerning the building of Cowling Castle and Cobham College.*

Fratr Knoop was admitted to the Hallamshire College at the November meeting in 1925 and he took a very active part in the College, being its Celebrant in 1937. Particularly during the difficult war years, he was very active carrying out most offices and delivering lectures after the ceremonies. The main papers delivered to Hallamshire College included: *Mediaeval Guilds and Fraternities*, (1927); *Guild Resemblances in the Old MS Charges*, (1928); *Building Account of Vale Royal Abbey, Cheshire, 1278-80*, (1930); *Further Observations on the erection of Vale Royal Abbey, Cheshire*, (1930); *The Connection*

between Operative and Speculative Freemasonry, (1935); *Master Word*, (1937); *Old Charges*, (1938); *Early 18th Century Masonic Literature*, (1944) and *The Early Masonic Catechisms with special reference to the Wilkinson MS*, (1946).

Frater Knoop presented to the Hallamshire College the valuable Wilkinson MS in 1946, and copies of all his published works. After his death, the Authorities of the University of Sheffield presented to Hallamshire College the whole of Frater Knoop's Masonic Library.

JOHN HERON LEPPER

1878 - 1952

It is given to few historians to re-vitalize the dry bones of ancient manuscripts, and with so many Masonic historians their erudition tends to petrify the minds of the listeners. Perhaps it was Frater Heron Lepper's Irish blood which brought to his writings that vitality which lesser writers lack, yet the counter-balance of his legal training was to provide an exactness of fact and objectiveness of argument which was unassailable. His time was available to any genuine researcher into his beloved Masonry, his charm was appreciated by all, but it was his gentleness which was so disarming. He took his great responsibilities without donning a cloak of ponderousness, and even when reviewing other writers' work, his criticism, though penetrating, was always kindly.

Frater Lepper was born in Belfast, the son of A. J. Lepper of Carrickfergus, and came from a family which had strong connection with journalism. He was educated at Blair Lodge school, Stirlingshire, and later at Trinity College, Dublin, where he became a Littleman Prizeman in English and a Stewart Literary Scholar. He graduated with a B.A. and B.Litt. and became Senior Moderator in Modern Literature. This literary brilliance was linked with a full legal training, and Frater Lepper was called to the Irish Bar in 1903, being assigned to the North--Eastern Circuit, although it is believed that he never practiced.

In 1914 he immigrated to England, which was to remain his home for the remaining forty-eight years of his life. He came when England had just engaged in a war, one which he could not participate in actively as, all his life, he had suffered from a serious physical disability so severe that, at times, he was unable to walk across a room without the aid of

crutches. Such an incapacity would have deterred most men, yet Frater Lepper carried it with a humour and vitality which would have done honour to a man in perfect health. His great talents were quickly recognised, and he obtained an appointment in the Intelligence Department at the War Office. He was later to go to the Admiralty as an Assistant Secretary. At the cessation of hostilities, he joined the staff of the London publishers, Cassel, and was to serve them as Literary Editor for the next twenty years.

His natural gifts in poetry and prose showed themselves best when aligned with his comprehensive knowledge of the political history of Ulster, and this combination was to produce his first book, **The Tory in Arms**, (1916), a gem of Irish literature. Yet it was not only his own writing which was to bring him fame for, with his fluency in both French and German, coupled with a proficiency in Italian and Spanish, he was able to produce translations which lacked nothing of their original feeling. In this field, his most famous work was that of **Testaments of Francois Villon**, (1947).

Frater Lepper's Masonic career commenced in Ireland when, in 1901, he was Initiated in Acacia Lodge, No.7 (I.C.) in Belfast, subsequently joining and founding other Lodges including one named after himself, The J. Heron Lepper Lodge, No.346.

His progress in English Freemasonry commenced in 1918 when he joined Ionic Lodge, No.227.

His professional literary proficiency coupled with the discipline of legal training produced one of the greatest Masonic researchers of our time, in particular with reference to Anglo-Irish relationships. His first paper, *The Differences between English and Irish Ritual*, was produced in 1915, and this was followed by *Fraternal Communication between the*

Grand Lodges of England and Ireland in the Eighteenth Century, in 1923 before the Manchester Association for Masonic Research. His greatest work was written in conjunction with Bro. Philip Crossle, and published in 1924, **The Bi-Centenary History of the Grand Lodge of Ireland 1725-1813**. To honour him for this masterpiece, the Rules of the Grand Lodge of Ireland had to be changed for, as a resident outside Ireland as Frater Lepper was at that time, he could not be offered Grand Lodge Honours. As a result he was appointed Past Senior Grand Deacon in the Grand Lodge of Ireland.

His great interest in Masonic history led him to join the Correspondence Circle of the Quatuor Coronati Lodge in 1913, being elected to full membership in 1922 and its Master in 1924. It was in Quatuor Coronati Lodge that he made many valuable contributions in presenting papers and in the discussions which ensued, yet this was not the only outlet for his talents. He was appointed Prestonian Lecturer in 1932 when he chose to examine the evidence of Ritual in England in the 18th century as given in contemporary documents. This work has been highly acclaimed but, because of its contents, has never been published. His other papers included *Fifty Years of Freemasonry in Antrim*; *The Poor Common Soldier* and *History of Harmony Masonic Lodge, No.555, Fermoy*. He was also active in many other Orders in Freemasonry in Ireland and England.

Frater Lepper was admitted into our Society in the Metropolitan College on 13th April 1922 and was Celebrant of the College in 1938. Throughout the years he was one of the stalwarts of the Metropolitan Study Group, and today's fratres can only be sad not to have been present at those meetings, for his quiet erudition must have made an understanding of

esoteric subjects seem so easy. His Valedictory Address given in Metropolitan College on the death of Frater W.J.Songhurst, which is quoted under the Biographical Note on the latter, gives a deep insight into Frater Lepper's thinking, as he dwelt not with the surface but with the hidden.

Possibly Frater Lepper's most lasting memorial in our Society is his paper, *Problems of the Fama*, published by the Society in 1928 and now included in the Society's current edition of **The Fame of the Fraternity**. Here we find not only the Masonic researcher at work, but it is also coupled with his skills and knowledge as a translator, for he immediately had recourse to the original German text, yet he makes no great thing of this, merely: "I feel obliged to state that, having gone carefully through the 1616 Cassel edition of the Fama, and set down on the margin of my S.R.I.A. reprint those words from the original text which gave me a better understanding of the corresponding English words, as a result nearly every page of my copy of "Vaughan" shows one or more instances where the English version appears to me to be unsatisfactory." In such a simple, straightforward fashion, the intrinsic difficulties of understanding the Fama are unfolded. The present writer, having drunk deeply at this pure stream, wishes to record his appreciation for, when he demanded "More Light", Frater Heron Lepper provided it in abundance. He closes the paper thus:

"Why is no name given to the burial-place of our Father C.R.?

Because, though his body is indeed hidden, his spirit is still with us.

Where then may we find his spirit?

In the lives and actions of his followers who are not unmindful of what he taught when alive. What was his teaching?

To wish well of all men; to pursue Wisdom for itself and not for the sake of reward; to practice humanity; to avoid evil in the heart and on the tongue. We who are men with the natural weakness of men, how shall we be reminded at all times of these duties?

By keeping alive the memory of the teacher, our Founder C.R."

KENNETH ROBERT HENDERSON MACKENZIE

1833 - 1886

When Westcott produced his histories of the society he stated that Mackenzie was its inspiration and real founder, something that Mackenzie never claimed for himself. It is true, however, that Mackenzie did inspire the members to study truly esoteric subjects rather than purely masonic issues. He also ensured that *The Rosicrucian and Masonic Record* survived for some years beyond its expected span.

Mackenzie was born at Deptford, in south-east London, on 31 October 1833, but was raised in Vienna where his father held a medical appointment. It is probable that Mackenzie's education in Austria continued after his parents had returned to England in 1841, for he had a remarkable command of the German language. He began his journalistic career in 1851 with contributions to *Notes and Queries*, following this with an English translation of Lepsius's *Discoveries in Egypt* (1852). Over the next ten years he wrote, edited and translated extensively in a variety of ethnographical and esoteric fields, but produced nothing of great note. And then came the most significant event in his early life: his meeting with Eliphas Levi in 1861.

Although Mackenzie was not unduly impressed by Levi the meeting stimulated his enthusiasm for occultism in all its forms. He pursued a chequered friendship with Frederick Hockley, studied astrology and became a deep student of Freemasonry long before his initiation into the Craft in 1870 - a step encouraged by his uncle, J.H. Hervey, who was, at the time, Grand Secretary of the United Grand Lodge of England. Within a year, however, he had resigned from his lodge, Oak Lodge No.190, and took no

further part in Craft masonic activities. The more obscure additional degrees proved to be another matter.

His first step was into masonic Rosicrucianism. On 17 October 1872 Mackenzie was admitted to Metropolitan College and quickly rose to prominence, being appointed Assistant Secretary-General in May 1874. It was to be a brief appointment, for in April 1875 he quarrelled with R.W. Little and resigned from office. Despite his quarrelsome nature Mackenzie was much appreciated by the members for his willingness to deliver papers at meetings of Metropolitan College. These had commenced at the meeting immediately following his admission, when he read 'The Hermetic Cross of Praise', and soon became a feature of meetings of the College to such an extent that when, in January 1875, 'the paper usually read at the meetings by Frater Mackenzie not being forthcoming, the College was closed'. After Little's death in 1878 Mackenzie resumed his flow of contributions to *The Rosicrucian* until it ceased publication in the following year.

By this time Mackenzie was well known in the masonic world as the doyen of obscure masonic degrees. Not only did he found or promote such bodies as the Order of Ishmael, the Royal Oriental Order of Sikha, Apex and the Sat B'hai, and the Swedenborgian Rite (of which he was especially fond), but he had also compiled *The Royal Masonic Cyclopaedia* (1875-77) which became the virtual bible of 'Fringe Masonry'. In addition to all this Mackenzie threw himself into the affairs of Yarker's Antient and Primitive Rite and in 1881 edited the first issues of the official journal of the Rite, *The Kneph*. After this foray Mackenzie returned to the masonic mainstream and produced an excellent series of masonic handbooks - all surprisingly practical despite their

author's non-involvement with the work described. But Mackenzie's enduring legacy lay outside Masonry, specifically within practical Rosicrucianism. After his death, on 3 July 1886, Mackenzie's widow gave his papers to Westcott, who found amongst them the Cipher rituals from which grew the Hermetic Order of the Golden Dawn. These were clearly written out by Mackenzie and probably composed by him; whatever tales Westcott told of its origin the Golden Dawn owed its existence to another member of the S.R.I.A.: Kenneth Mackenzie.

CHARLES FITZGERALD MATIER 1880 - 1914

It is extremely difficult to condense the achievements of this 'colossus' of Freemasonry for, not only did his Masonry embrace over fifty years, but it encompassed Edinburgh, London, Manchester and Bolton, to name only the more important venues. In all Orders he attained the highest rank, and in many was a valued administrator. It is strange that details of his early life have, so far, defeated all Masonic researchers, even the exact date when he left Scotland to take up residence in Lancashire.

As a Scot, it was natural that his Masonic career should commence in Edinburgh where, on 15th April 1863, he was Initiated into St.Clare Lodge, No.34 and received all three Craft degrees on the same night - a common practice at that time. It has to be assumed that he moved from Edinburgh to Manchester c.1868 as, in that year, on 18th April, he became a Joining member of Derby Lodge, No.1055 at Cheetham, Manchester. From there his activities embraced many Lodges and he received high rank in this and many other masonic Orders. Frater Matier was to encourage the smaller Orders to dwell under the powerful influence of the Mark 'umbrella', whilst each kept its own identity with its own hierarchy and form of ceremony yet obtained a considerable saving in administrative costs.

His career in our own Society was distinguished and meteoric, the note in **The Rosicrucian** reading:

"On Tuesday, 28th February (1871) Bro. C. F. Matier was received as a Zelator by Fratres R.Wentworth Little and W. H. Hugan, P.M.Gs.' and Magi, assisted by R.W.Frater W.R. Woodman, M.D., Secretary-General, and authority was granted to Frater Matier to found a College of Rosicrucians in Manchester."

There is no record of a meeting of the Society on 28 February 1871, and it can only be assumed that Frater Matier was admitted at a private meeting at which only the hierarchy were present. He had been sponsored by Frater Little who, no doubt, had heard of his work in Lancashire and hoped to use his influence in the cause of Rosicrucianism in that area. It would also appear that he was given 9°, for as such he is described in future summonses and in correspondence.

There is no doubt that Frater Little held Frater Matier in high esteem, for he was commissioned to Consecrate the East of Scotland College in Edinburgh in 1873. Whether a full Consecration ceremony was performed cannot be proved although, with Frater Matier's wide knowledge of the founding of Lodges, etc., in the various Orders of Freemasonry, one is tempted to feel that such a ceremony took place. At the same time Frater John Laurie was Installed as Chief Adept.

Later, in 1877, Frater Matier was again commissioned to Consecrate the new College of Yorkshire at Sheffield on 6th October. Here we find evidence that Consecrating Elements were used and, as he was then Supreme Magus in Scotia, he invited Frater Entwistle, the Chief Adept of the Northern Counties, and his Suffragan and other fratres from the Manchester College to assist him.

Frater Matier resigned as Chief Adept of the Northern Counties and Installed Frater Entwistle in his stead - with the permission of Frater Little.

It will be seen from this that, although at this time, Frater Matier was heavily engaged in Masonic work in London, he had not lost the allegiance of his fratres in Lancashire and North of the Border. The establishment of a new Society in Scotland, together

with his work in the Mark degree in Lancashire earlier shows how this remarkable Mason towered above most of his contemporaries. It is sad that the last two years of his life were marred with illness which made it impossible for him to attend Masonic meetings. The only photograph which has survived shows him to be in the style of King Edward VII, and he was endued with both tact and charm. He died in London on 24th February 1914, and was buried at Highgate Cemetery at which a large assembly of Freemasons of all Orders were present, including the deputy Provincial Grand Master of Lancashire.

SAMUEL LIDDELL MATHERS

1854 - 1918

The Hermetic Order of the Golden Dawn was conceived and created by William Wynn Westcott, but the power and splendour of its ceremonies were due far more to the energy and vision of his junior co-founder, who was a ritualist of genius. Samuel Liddell Mathers was also, alas, a vain, self-centred and paranoid autocrat who almost destroyed the order that he eventually led.

Mathers was born at Hackney, in East London, in 1854 and educated at Bedford School. Subsequently he lived with his widowed mother at Bournemouth, where he worked as a clerk, until he moved to London in 1885. During this time he developed what W.B. Yeats would call his passions for 'magic and the theory of war'. The latter led Mathers into both literature and fantasy: he translated a French manual of military exercises, and was famously photographed masquerading as a Volunteer officer. He was encouraged in his magical pursuits by Frederick Holland, a neighbour who was a practising alchemist.

Holland also introduced Mathers to Freemasonry. He was initiated in Hengist Lodge, No. 195 in October 1877, and brought his fantasies with him: his Grand Lodge certificate is signed as 'Comte de Glenstrae', a title derived from his imaginary ancestry. By 1882, soon after he had been admitted to Metropolitan College, Mathers had arbitrarily added MacGregor to his name. Over the next three years he came to know many prominent Rosicrucians and esoteric masons, and he joined many of the 'fringe' masonic degrees. He was unquestionably deeply read in magic and occultism but A.E. Waite found his learning to be 'undigested' and Yeats commented on both his excess of imagination and lack of true

scholarship. Even so, he worked hard in and for the S.R.I.A. and was rewarded in 1886 with an Honorary 8°. He delivered a brief paper on 'Rosicrucianism, Deity and the Hebrew Letters', and in 1888 wrote the second *Clavicula Rosicruciana*, on 'The Symbolism of the Four Ancients'.

When Westcott became Master (i.e. Celebrant) of Metropolitan College in 1889, Mathers acted as secretary. In 1891 Mathers was installed as Celebrant, and on Westcott following Woodman as Supreme Magus in 1892, he was appointed JSM. This was to be the high point of his career in the Society. He remained as nominal JSM until 1900, but he had long since been living in Paris with only occasional visits to London. By 1903 he had left the Society under a cloud, having failed to repay money that he had borrowed. It was not the only cloud.

Mathers began his occult literary career with an idiosyncratic translation of parts of the Zohar, as *The Kabbalah Unveiled* (1887), and a version of *The Key of Solomon the King* (1889). Westcott assisted him over both books, and Mathers more than repaid the literary debt with the rituals of the Golden Dawn, their new esoteric order for both men and women. The order had been founded in 1888, with Westcott, Mathers and Dr. Woodman as the three Chiefs. Then in 1891 the Second Order, the *Rosae Rubrae et Aureae Crucis* finally became active under the guidance of Mathers and his wife, Mina Bergson, whom he had married the year before. For ten years the Golden Dawn thrived, but after Mathers replaced Westcott in 1897, his increasingly autocratic behaviour led first to dissension and then to fission. Early in 1900 Mathers accused Westcott of having forged the documents on which the order's authority was based, and in the ensuing uproar the Golden Dawn fell apart. The remnant in Paris stayed under

Mathers's control and he continued his various magical activities until his death in 1918.

Even in death controversy dogged Mathers. Obituaries were written both by acolytes and iconoclasts and opinions about him are still divided. His excellent ritual work and his important editions of magical manuscripts - especially *The Book of the Sacred Magic of Abra-Melin the Mage* (1898) - are counterbalanced by his patently false claims to a Scottish aristocratic ancestry and to have been the creator of the Golden Dawn. He was a talented magician but an indifferent kabbalist; a believer in Secret Chiefs but not in the supremacy of Christ. Given this, Mathers was not, in any meaningful sense, a true Rosicrucian.

ARTHUR EDWARD WAITE 2.10.1857 – 5.1942

Without question, A.E. Waite was the most prolific and significant esoteric author ever to be a member of the Society, and yet he never attained the position to which his dedication and enthusiasm justly entitled him. What *did* happen is an intriguing story.

Arthur Edward Waite was born at Brooklyn, New York, on 2 October 1857, the son of an American sea captain and an English gentlewoman. After his father's death in 1860, Waite and his infant sister were brought to England and raised in genteel poverty, and with little formal education, in the northern and western suburbs of London. His mother had become a convert to Roman Catholicism, and the ceremonial of the Church, if not her theology, was a major influence on Waite's practical esoteric work.

Waite's sister died in 1874, and this event not only increased his doubts about orthodox doctrine but was also responsible for a major theme in his speculative philosophical writing: that of loss and restoration. After unsatisfactory forays into Spiritualism and Theosophy, Waite turned to the works of Eliphas Lévi, and through him discovered the true Western Hermetic Tradition. It was here that he found his true vocation and Waite dedicated his life to the exposition and dissemination, in one form or another, of the various aspects of what he came to term the 'Secret Tradition'.

His writing career had begun in 1876, with poetry, fiction and literary criticism, but Waite's first critical study of occultism did not appear until 1886. This was *The Mysteries of Magic*, an anthology of translations from Eliphas Lévi. It was quickly

followed by *The Real History of the Rosicrucians* (1887), which brought him to the notice of Westcott and his colleagues, because the text included the 'Rules and Ordinances' of the S.R.I.A., together with dismissive comments about the Society. Waite apologised for causing offence, but pointed out that the 'Rules' were in the public domain. He might have added that his comments were drawn, almost verbatim, from similar remarks made earlier by Walter Spencer - who was a member of Metropolitan College !

Despite his annoyance, Westcott recognised Waite's ability and oversaw his admission to the Hermetic Order of the Golden Dawn in 1891. Waite's progress in the GD was erratic: he left in 1893, rejoined in 1896 and entered the Second Order, the *Rosae Rubeae et Aureae Crucis* in 1899. Two years after this he entered Freemasonry and on 10 April 1902 he was admitted to the Metropolitan College. Westcott welcomed Waite, to whom he was now indebted - for Waite had defended his reputation against the attacks of 'Leo Taxil', and had demolished the whole fiction of the Palladian Rite in his book *Devil Worship in France* (1896)

Within a year of his admission Waite had been appointed chairman of the Study Group, but he fell foul of the Secretary-General, the odious Arthur Cadbury-Jones, and left it without publishing the promised collection of papers. Cadbury-Jones subsequently and, as we now know, wholly unjustly, blamed Waite for the destruction of these papers.

Waite maintained regular attendance at meetings of Metropolitan College, delivered a paper on 'The Place of Masonry in the Rites of Initiation' (1906) and worked through the offices until he was appointed Exponent in 1913.

All this time, and for reasons unknown, Cadbury-Jones maintained his animus against Waite. When Waite was proposed as Celebrant in 1914, Cadbury-Jones stirred up a storm of protest on the grounds that Waite did not believe in the historical reality of Christian Rosencreutz - conveniently ignoring the fact that many other members held precisely the same opinion. Waite was rejected and promptly resigned. His bitterness at the shabby way in which he had been treated is clear in his comments about Westcott and the Society in his later work, *The Brotherhood of the Rosy Cross* (1924)

Waite continued his ceremonial work in the Independent and Rectified Rite of the Golden Dawn - that part of the old Isis Urania Temple that had come under his control in 1903. But despite Waite's skilful remodelling of the order on mystical rather than magical lines, it fell victim eventually to internal dissension and he closed it down in 1914. In its place he created the Fellowship of the Rosy Cross, a wholly Christian Rosicrucian order for both men and women. Among its members were some who held prominent positions in the S.R.I.A., and through his friendship with these fratres - who included a Supreme Magus: W.R. Semken - Waite continued to exert a powerful influence on the Society, but never to its detriment.

Waite's later life was spent in rural Kent, where he died in May 1942. His work, however, lives on. He was the author, editor or translator of more than eighty books, including major studies of every significant aspect of the Western Hermetic Tradition, a remarkable series of translations of alchemical texts, and two highly influential studies of mysticism. It is in these, and in his remarkable Fellowship that his true legacy lies.

JOHN YARKER (1833 - 1913)

In company with Westcott, Irwin and Mackenzie, John Yarker was a great collector, inventor and promoter of fringe masonic degrees, but unlike his colleagues he persisted with them, took charge of them, and within their limited compass ensured that they were worked. For him Freemasonry was the key to an understanding of the Mysteries, and its further reaches were that much closer to their heart. It was this vision that led Yarker into masonic Rosicrucianism and impelled him to maintain it in his home town of Manchester.

Although Yarker lived in Manchester for the whole of his adult life he was not a native; he was born at Shap, in Westmorland, on 17 April 1833. Where he was educated is not known, but he was knowledgeable in many subjects and a proficient scholar in both Latin and French, the latter being particularly useful in his profession of import/export merchant. His enthusiasm for quantity was not confined to masonic degrees: his marriage, in 1857, resulted in three sons and three daughters. In later life he was deeply affected by the suicide of his younger son and sought solace in ever deeper involvement with the philosophy of Masonry.

Yarker was initiated into Freemasonry in 1854, in the Lodge of Integrity No.189, but he soon lost interest in the Craft and in the major Additional Degrees. He was more enthusiastic about the Knights Templar and the Ancient and Accepted Rite, but his approach to both - which included the revival of defunct ceremonies and degrees, and the working of others considered by the respective governing bodies to be irregular or spurious - led to his withdrawal from the former and his expulsion from the latter.

At this time, in 1871, Yarker was admitted to the Society, becoming a founder member of the Manchester & Northern Counties [now Lancashire] College. He was elected Secretary of the College and was assiduous in attending to its affairs - including the sending of a summons to the Obligatory Meeting of 14 December 1872 to Lord Lytton, then Grand Patron of the Society. Unfortunately for Yarker, Lytton was unaware of his exalted status and once made aware expressed his extreme annoyance. Yarker was spared further embarrassment by Lytton's death early in 1873.

As with other masonic and quasi-masonic bodies, Yarker had a prickly relationship with the hierarchy of the Society. In 1876 he complained to Col. Macleod Moore, who was involved in many of Yarker's fringe masonic bodies, that 'the London College ... is entirely in the hands of those who will not attend to its affairs' and hinted that the Lancashire College was inclined to break away and become an independent society. Of course it did not and Yarker continued to work for the Society. One of his lectures, on the 'Origin, Aim and Object of the Society of the Rosy Cross', was printed in *The Rosicrucian* for July 1879, and many years later, in 1909, Westcott published a review by Yarker (of James Pryse's *The Apocalypse Unsealed*) in the *Transactions* of Metropolitan College.

Yarker wrote little, however, either on Rosicrucianism or for the society, most of his work being confined to speculative writing on the history and philosophy of Masonry. He began in this field with *Notes on the Scientific and Religious Mysteries of Antiquity* (1872), which was later expanded into his magnum opus, *The Arcane Schools* (1909) - a work best described as the epitome of misapplied scholarship. He also contributed papers to *Ars*

Quatuor Coronatorum, and from 1882 to 1895 he edited and largely wrote *The Kneph*, the official journal of the Antient and Primitive Rite, which he had introduced to Britain in 1872. This Rite above all became Yarker's consuming passion and as he diverged ever further from English Freemasonry (although he carefully avoided falling foul of Grand Lodge), so he sought a repository for its wisdom.

He found it in the unlikely form of the Order of Universal Co-Freemasonry, a mixed masonic body that had arrived in England from France in 1902. Yarker never joined Co-Masonry but he delighted in associating with its members - perhaps because of his friendship with Madame Blavatsky, to whom he had awarded a certificate of the Antient and Primitive Rite in 1877 and from whom he received in return honorary membership of the Theosophical Society. He also admired A.E. Waite and had, in 1896, written favourable reviews of *Devil-Worship in France* - perhaps because Waite exonerated him from any nefarious involvement - but his review in the *Co-Mason* of Waite's *The Secret Tradition in Freemasonry* was markedly hostile. True to form, Yarker inveighed against all views that opposed his own, and it is unsurprising that when he died, on 20 March 1913, regular Freemasonry ignored his death. It was left to *The Co-Mason* to print an honourable and informed obituary, but of his Rosicrucian activities nothing at all was said.

HONORARY & ASSOCIATE MEMBERSHIP and BENEFACTORS

From the commencement, our Society has bestowed Honorary Membership on noble and distinguished Freemasons, the first being Lord Kenlis (later The Rt.Hon. The Earl of Bective) who was invited to accept the Honorary Presidency of the Society. This was followed by the election of several esteemed Freemasons as Vice-Presidents. It would appear that all of these were admitted to a full knowledge of the Society, some of the Vice-Presidents taking grade ceremonies and becoming full members. We do know that Lord Kenlis conferred the Zelator grade on Aspirants in one College, and that Col. Burnett took the Chair on some occasions as well as presiding at the subsequent banquet. He also was chairman of the first Meeting of the High Council, which implies that he then held full membership.

This pleasant custom of electing Honorary Members is still continued in Colleges today, but is now generally confined to fratres who have contributed valuable service to the College or Society as a whole. The approval of the Supreme Magus and the High Council is required before any such election, and the list must be reviewed annually.

The 1919 edition of the Ordinances provided that Associate Membership could be granted by High Council to fratres of other Constitutions who were at amity with our Society. This was usually confined to the hierarchy of these Societies, and with the nomination of their Supreme Magus. The practice was discontinued and now the leading members of other Societies are granted Honoris Causa in grades of the Third Order.

The title **Socius Honoris Causa** was first used by Frater Little to honour a benefactor of the Society, in this case a gentleman who was neither a frater or a Freemason. The recipient had donated valuable manuscripts and books to the Society and, at the time, it would have seemed an appropriate way of showing appreciation. This is the only known case where a benefactor was so honoured, and there is no record of his ever having attended a meeting.

The relevant Ordinance continued to appear, although it seems not to have been invoked again. As part of a general revision in the summer of 1964, the Ordinance was changed and the insertion of "if qualified" appears. This addition may well have been inserted to ensure that no non-member of the Society could be elected in future. Since that date the Ordinance has thrice been invoked.

On 23rd April 1975, at the instigation of the Supreme Magus, Frater D.M.Penrose, T.D., the High Council unanimously agreed to grant this privilege to Frater C. N. Potter, a former Recorder-General and Senior Substitute Magus. In this case the honour was conferred in recognition of Frater Potter's outstanding work as Secretary of the Metropolitan Study Group, his Minutes containing a précis of each paper delivered and being of such a quality that they would have each still stood as a paper in its own right. It was also noted that he had, in addition, transferred to the new Golden Book all the information relating to members still alive.

The second occasion was on 21st October 1986 when the recipient was Frater F. L. Halstead. In this case it was in recognition of his outstanding work as Suffragan of the Province of York and latterly when he was Suffragan-in-Charge. In the normal course of events he might have become Chief Adept of the

Province on the death of Frater S. Wilkinson but, as he was already 80 years of age, he unselfishly decided to request that a younger man be selected. The Supreme Magus accepted this with reluctance and, wishing to show his deep appreciation for all that Frater Halstead had done both for the Province and for the Society in general, he proposed invoking this Ordinance. This was agreed by High Council with acclamation. It is perhaps fitting that the younger man appointed as Chief Adept, Frater John Dyson, had been proposed into the Society by Frater Halstead, and that he reappointed him as Suffragan.

The third recipient of this honour was Frater Tom Greensill, the original author of this History, in recognition of his meticulous research and honest appraisal of the information then available. That there has had to be extensive revision of all Chapters is due to more recent discoveries, the most useful to this editor being that of Frater Bob Gilbert who, in sorting out the archives of the Grand Lodge Library, discovered much hitherto unknown material relating to our Society.

However the researching and putting together of facts to make a History frequently results in a dull tome, useful only for reference. It is a measure of Tom's skill in writing that he made it '*a jolly good read*', one which many fratres have turned to time and time again.

The Domus Sancti Spiritus

This history would be incomplete without an account of the Society's Headquarters, its 'House of the Holy Spirit'. The archives have little to tell us about the quest and its present outcome so one must rely upon the memories of those fratres whose membership stretches back forty and more years. Whilst mention of the Library, the move to Stanfield Hall, and photographs will be found in other Chapters, the background and the reason for the D.S.S. Fund deserve a separate Chapter

According to the ***Fama Fraternitatis*** C.R. *'built a fitting and neat habitation, in the which he ruminated his Voyage, and Philosophy, and reduced them together in a true Memorial.'* [Thomas Vaughan translation.] After five years labour he recruited three brothers from his first Cloisters to help him in his work, and they lived together in the building which he called their Sancti Spiritus. Thereafter he recruited four more. Of these, five were expected to travel whilst two remained with him in the 'House of the Holy Spirit' or Domus Sancti Spiritus.

Failing to locate this original Centre, subsequent Rosicrucian Societies have attempted to establish their own Headquarters, usually without success. Our Society is no exception, having sought from the late nineteenth century to obtain a centre which it could call its own. Lacking wealthy benefactors we have had to compromise.

In the beginning Frater Wentworth Little ran the Society from his masonic office. After his unexpected death, Secretaries attempted to work from home. The bequest of Frater Dr. Woodman's Library, and the need to house it where it would be accessible to members, caused them to search for suitable

premises in central London. There were several locations, none satisfactory.

In the early twentieth century Frater John Songhurst, as Secretary of Quatuor Coronati Lodge offered the Society a sub-lease of the ground-floor extension and basement of 27 Great Queen Street, but on an annual basis. This arrangement admirably suited a Society of thirteen Colleges and the valuable Library and office was housed in the extension with archives being stored in the basement.

During the nineteen-fifties, however, Q.C. expanded its membership and our Supreme Magus, Frater Col. Rickard, realised that the time was approaching when our sub-lease would not be renewed. He proposed that money should be set aside and a permanent Headquarters sought. Metropolitan College agreed, with some reluctance, to make a collection. Frater Charles Littler-Smith, a large and burly bookmaker, volunteered to make the collection at the door, stating that none would be allowed to leave until he had contributed! The sum of £50 (a substantial amount at that time) was collected and deposited in an account with the London Trustee Savings Bank where it earned 2½% less tax per annum. No further collection was made but each year's surplus of the College was added to the capital, although this practice had lapsed by the early nineteen-sixties, much to the dismay of the then Supreme Magus, Frater William Semken. He realised that the days of their happy arrangement with Q.C. were approaching their end and searched in vain for a solution to the problem.

At the beginning of the nineteen-seventies, when Frater Edward Kayley was Supreme Magus, the inevitable happened and Q.C. made it clear that they needed desperately the additional space on the

ground floor. As a temporary measure they provided two very small rooms on the second floor, and most of our library had to be put into store. The hunt for a place of our own was urgent. However the nature of the Society made the viewing of prospective premises tardy and property prices were rising fast. Long before we could come to a decision, developers had bought any property we had been viewing.

Shortly after Frater Kayley's death, Frater Edward Alden, an architect, was appointed by the new owner of Stanfield House in Hampstead to oversee various alterations to the house. One day he found the owner in despair - there was a Hall attached to the house which the occupants (a Christian Science group) had vacated and Camden Council was keen to take it over as a day centre for 'naughty children' and other equally alarming uses. Edward suggested that there was a 'Society of elderly gentlemen' looking for a home to store their extensive library - and would he care to lease it to them. The Secretary and maybe two or three others would want to come once a week, whilst a larger number would come on one Saturday afternoon a month. The owner was overjoyed by this suggestion and our Procurator-General, Frater Hugo Ball, negotiated a lease.

He knew the Hall well for, as a boy, he had visited the Hall weekly, it then being used as the Hampstead Lending Library, to change his mother's library books. It is probable that the Hall had been built for that purpose in the 1920s in the front garden of No.88 and attached to the house. The owner suggested a 99-year lease, that being normal for London. But Hugo suggested 120 years as having peculiar meaning for our Society (see the *Fama*) and this was agreed. The lease stated that the ground-rent for the Hall should be fixed at £25 per annum payable on 31st December. In the 1970s that was a

generous sum – nobody could have foreseen the boom in house prices.

The recently appointed Treasurer-General, horrified to find that the Society had made little effort to build up a Fund for the purchase of premises, was only able to produce the 10% deposit (£1,250). The balance would have to be borrowed. An urgent conference with the S.M. (Frater Penrose) and the Secretary-General (Frater Stamford) produced the idea of a Domus Sancti Spiritus Fund to raise the balance to pay off the inevitable loan by appeals to the membership as a whole. Frater Stamford came up with the idea and sketch of a special jewel for those who contributed £25 or more, seven-sided in reference to the seven-sided vault within the House of the Holy Spirit of the *Fama* in which the body of C.R. was interred. Thanks to many generous donations the loan was repaid within three years.

It was appreciated that it would be wise to continue the D.S.S. Fund in order to build up an amount either to renew the lease or to purchase fresh premises rather than throwing the whole burden on our distant successors, and with an officer appointed to supervise it.

For a number of years the Fund was a success under Frater John Emerson, who recommended investing in Government stocks apart from the (originally) small legacy of 200 shares in an obscure hotel Company. After two or three take-overs on favourable terms, this became Ladbroke's and, last year, Hilton Group. Despite current market upheavals the, by now, many shares have a respectable capital value.

In the 1990s, following the retirement and death of Frater Emerson, contributions to the Fund fell away

whilst the records became muddled. Responsibility for the Fund was eventually given to Frater Michael Buckley who worked exceedingly hard to sort things out. However no thought had been given to the investing of current contributions so, in 2000, three fratres were appointed by High Council as trustees of the Fund. They consulted a member of Charles Stanley & Co. Limited, stockbrokers, who specialises in Trusts. When told of the Fund's purpose and that this capital would not be required for up to 95 years time, he made suggestions for a radical restructure of the investments to concentrate on Capital appreciation in contrast to Income on the grounds that Income is taxed now whilst taxation on Capital appreciation was an unknowable problem which would not arise for many years. He recommended well-known Investment Trusts as the risks are spread and the 'track-records' over ten years and more inspire confidence. Regardless of fluctuations in their short-term value he was certain that they would produce considerable appreciation given such a long-term objective. He added that we should form an Investment Committee, consisting of the Trustees. The initial members of this Committee being the Treasurer-General, the Recorder-General and this editor.

However the Committee members, being heavily involved with their other official duties in the Society, felt that the Fund was of such importance as to justify a separate officer responsible to High Council for the coordination of the monies collected by the various Colleges at their Convocations. The Supreme Magus was convinced and appointed Frater Chris Macdonald to the new office of Deputy Treasurer-General.

The Hall is small and houses the office as well as the Library. From time to time fratres suggest that we sell the lease and buy a freehold property large enough to host meetings of High Council. There are two obstacles to that idea, (a) the sole purchaser would be the landlord owing to the terms of the lease, and (b) property prices are such that any suitable place within our means could only be found in an inaccessible part of mid-Wales. The Society has been very fortunate in securing Stanfield Hall so any change should be left to the decisions of our successors in the 2090s. It is to be hoped that we can bequeath them a sum sufficient to assist them to make a worthwhile decision. Nevertheless they will need to dig deep into their pockets.

The Hall has been adapted to provide a small kitchen and lavatory without sacrificing much space. Above this is storage for records etc. whilst opposite the kitchen is a cupboard housing supplies of rituals and publications.

Whilst it is not practicable to make access readily available daily, fratres can arrange with administrative officers to visit, whilst one can always come in the afternoon of the third Saturday of each month when the Study Group holds its meetings. The resplendent teas provided at Great Queen Street may be a distant memory, but a modest tea and biscuit is available and much appreciated by those attending the meeting as an aid to collecting their thoughts, following the delivery of the Paper, so as to raise questions and points for discussion. It is on such occasions that the fratres attending borrow (and return) books from the Library.